Criticisms of the Book of Mormon Answered

BY ROY E. WELDON

AND

F. EDWARD BUTTERWORTH

FOREWORD

The members of the church's Society for Archaeological Research have been associated with Roy Weldon and F. Edward Butterworth for many years, and have found them to be very conscientious and devoted students of the Book of Mormon, as well as of scientific and archaeological facts. This has produced many proofs of the divinity of this ancient scriptural record. The Society heartily recommends their book: *"Criticisms of the Book of Mormon Answered"* to all who will read and study it with a sincere mind. This work is the result of years of careful and painstaking study, and we find that they have produced here many vital proofs also from a number of students of history, anthropology and archaeology which give clear answers to inquiries regarding the Book of Mormon. We know they will continue (as they urge others to do) to search for more proofs that are almost daily being found by sincere and conscientious researchers.

Society for Archaeological Research
Charles R. Hield, President
Clair E. Weldon, Secretary

F. EDWARD BUTTERWORTH

Member, Executive Committee, The Society for Archaeological Research; member, First Quorum of Seventy, Reorganized Church of Jesus Christ of Latter Day Saints; served as minister in French Polynesia and various parts of the United States; author of "Adventures of a South Sea Missionary," "John Hawkins–Restoration Pioneer," and "The Sword of Laban" (four volumes).

ROY E. WELDON

Member, Executive Committee, The Society for Archaeological Research; member, Board of Directors, Foundation for Research on Ancient America; author of "Other Sheep," "Restoration Witnesses," "The Book of Mormon Story in Pictures, "The Bible Points to the Book of Mormon and the New World," "The Book of Mormon Evidences Joseph Smith a Prophet," "The Nephite Prophets Speak to Our Day," and "Book of Mormon Deeps," Vols. 1 and 2.

The transparency and answerability of the case against the Book of Mormon is second only to the amount and inanswerability of the evidences in its favor.

Copyright 1985, Roy E. Weldon and F. Edward Butterworth
Third Printing
Printed in U.S.A.

PREFACE

Listed on page 63 is a brief compilation of some of the booklets and tracts written against the Book of Mormon. We have studied them carefully and in some of them have found honest objections and sincere criticisms that deserve a sympathetic and fair consideration. We have largely ignored those unfounded and unjust attacks against the Book of Mormon which were obviously intended to inflame, ridicule, or prejudice people against the book.

Reading this anti-Book of Mormon literature brings one fact to our attention: few of these authors are aware that the Reorganized Church of Jesus Christ of Latter Day Saints is the original Latter Day Saints Church. This problem was settled many years ago by a competent United States Federal Court. In this action the Reorganized Church, with headquarters at Independence, Missouri, was awarded rights of the original Latter Day Saints Church and they hold that property to this day. The Reorganized Church also has in its possession the complete, original manuscript of the Book of Mormon.

The term "reorganized" should not be interpreted to mean that this church is a "branch" or "offshoot" of Utah Mormonism. It refers to the fact that there was a Reorganization of the leading quorums of the original Latter Day Saints Church – those who would not follow the leadership of Brigham Young after the untimely death of Joseph Smith, Jr. This church which has its headquarters at Independence, Missouri, was reorganized in 1860 under the direction and leadership of the eldest son of Joseph Smith, Jr., who himself was named Joseph Smith III.

There is a complete absence of the unchristian doctrines of polygamy, celestial marriage, temple rites, blood atonement, etc., in the Reorganized Church and in the Book of Mormon which they teach and cherish. We feel this book merits a sympathetic reading by all students of religion from a new and prejudice-free standpoint.

In turn we want to give sympathetic recognition to statements made by Book of Mormon critics of honest intention. In these pages we shall consider some of the basic criticisms of the Book of Mormon.

All references to the Book of Mormon in this booklet are to the Authorized Edition (Sixth Printing, 1964), as copyrighted in 1953 by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters in Independence, Missouri. (Any exceptions will be so noted).

References to the Bible, unless otherwise specified, are to the King James Version. Some Bible references are identified as being from the Inspired Version, a revision of the King James Version, made by Joseph Smith, Jr., and published by the Reorganized Church.

The Church uses the Bible, the Book of Mormon, and the Book of Doctrine and Covenants as its "three standard books" of Scripture. The Doctrine and Covenants contains prophetic revealments given to Joseph Smith, Jr., and to his successors in the prophetic leadership of the Church, Joseph Smith III, Frederick Madison Smith, Israel A. Smith, and the present President and Prophet of the Church, W. Wallace Smith. The revelations contained in the Doctrine and Covenants range, in time of reception, from the 1820's to the present.

It should be noted that Salt Lake City ("Mormon") editions of the Book of Mormon, while the same in content, have different chapterings and versification than the Authorized Edition referred to above.

Roy E. Weldon
F. Edward Butterworth

TABLE OF CONTENTS

RELATION OF BOOK OF MORMON TO BIBLE

1 THE BOOK OF MORMON: ANOTHER BIBLE? 8
2 INSPIRED FROM BEGINNING TO END? 8
3 REGARDED AS SUPERIOR TO BIBLE 8
4 CLARITY OF PROPHECIES SUPERIOR TO BIBLE 8
5 PARABLES IN THE BOOK OF MORMON 9
6 USING BOOK OF MORMON AS SCRIPTURE 9
7 WAS GOD THE AUTHOR OF THE BOOK OF MORMON 9
8 IS NOT THE BIBLE SUFFICIENT? 10
9 "IF ANY MAN SHALL ADD UNTO . . ." 10

ORIGIN OF BOOK OF MORMON

10 ORIGIN OF THE BOOK OF MORMON 10
11 SPAULDING ROMANCE AS SOURCE OF BOOK OF MORMON 10
12 THREE WITNESSES CONSPIRED WITH JOSEPH SMITH 11
13 ETHAN SMITH'S A VIEW OF THE HEBREWS 11
14 THE MASONIC LODGE AND THE BOOK OF MORMON 13
15 WRITINGS PRIOR TO THE BOOK OF MORMON 13

COPYING FROM THE BIBLE

16 COPYING VERBATIM FROM KING JAMES BIBLE 14
17 KING JAMES ENGLISH 15
18 PAULINE "EPISTLE ON CHARITY" 16
19 THE LORD'S PRAYER IN THE BOOK OF MORMON 16
20 COPIES TRINITARIAN TEXT FROM BIBLE 16

HEBRAISMS IN BOOK OF MORMON (ALSO: EGYPTIAN)

21 HEBRAISMS IN THE BOOK OF MORMON 17
22 PECULIAR LANGUAGE OF THE BOOK OF MORMON 18
23 REPETITION OF PHRASE "AND IT CAME TO PASS" 18
24 LEARNING OF THE JEWS, LANGUAGE OF THE EGYPTIANS 18
25 LEHI AND NEPHI "LEARNED IN EGYPTIAN" 18
26 INCOMPLETE SENTENCE IN MOSIAH 1:120 19

ANACHRONISMS

27 ANACHRONISMS IN THE BOOK OF MORMON 19
28 "BIBLE"' A MODERN WORD, FOUND IN BOOK OF MORMON 20
29 "SAM," A YANKEE NAME, FOUND IN BOOK OF MORMON 20
30 ALPHA AND OMEGA: GREEK WORDS IN THE BOOK OF MORMON 20
31 WORDS "SECRET SOCIETIES" AND "DISSENTERS" 21

THE BOOK OF MORMON AND "HIGHER CRITICISM" BIBLE-RELATED CRITICISMS

32 MULTIPLE AUTHORSHIP OF THE PENTATEUCH 21
33 DEUTERO/ISAIAH and BOOK OF MORMON 21
34 OFFERING BURNT OFFERINGS BY NON-LEVITES 23
35 THE SOUL CAN NEVER DIE 23
36 ETHIOPIA AND ISAIAH 18 23
37 BIBLE TEXTS SUPPORTING BOOK OF MORMON 24

SCIENTIFIC DISCOVERIES SINCE 1830

38 WHERE IS EVIDENCE THAT BOOK OF MORMON IS INSPIRED? 25
39 NEW INFORMATION IN BOOK OF MORMON FOR WHICH NO HISTORICAL OR SCIENTIFIC BASIS in 1829 26
40 BOOK OF MORMON NAMES IN INDIAN AMERICA 26
41 DID ANCIENT AMERICANS KNOW USE OF WHEEL? 27
42 MENTIONS "GLASS" 2,200 B.C. 27
43 MENTIONS "PORES," MODERN MEDICAL DISCOVERY 28

44 JAREDITE BOATS WITH HOLES IN BOTTOM 28
45 DID THE JEWS WRITE ON PLATES OF METAL? 28
46 GREAT UPHEAVAL, SUNKEN CITIES 29
47 DARKNESS COVERING "WHOLE EARTH" 29
48 SCIENTIFIC EVIDENCES FOR CLAIMS OF UPHEAVAL 29
49 "DREADFUL GROANINGS, TUMULTUOUS NOISES" 30
50 SMITH COPIED ACCOUNT OF EARLY EARTHQUAKE 31
51 WAS QUETZALCOATL JESUS CHRIST? 31
52 DATING OF CHRIST'S VISIT 32
53 NO WHEAT IN AMERICA BEFORE COLUMBUS? 32
54 MONGOLOID ORIGIN 32
55 CAUCASIAN RACE . . . . .
56 THE SMITHSONIAN INSTITUTION VS. THE BOOK OF MORMON 33
57 GOLD PLATES TOO HEAVY TO CARRY 37
58 CAMPBELL'S CRITICISMS 38

LITERARY QUESTIONS

59 MULTIPLE AUTHORSHIP 41
60 PHRASEOLOGY OF JOSEPH SMITH? 42
61 ADMISSION OF IMPERFECTIONS 43
62 QUOTATIONS FROM SHAKESPEARE? 43
63 USE OF WORD "MOULTEN" 44
64 NON-ENGLISH WORDS 44
65 CHANGES IN THE BOOK OF MORMON 44

CHRISTIAN IDEAS AND THE BOOK OF MORMON

68 DISCIPLES FIRST CALLED CHRISTIANS AT ANTIOCH? 46
69 PRE-CHRISTIAN CHRISTIANITY? 47
70 DID INDIANS COLOR THEIR TRADITIONS? 49
71 FLAWS IN BOOK OF MORMON CHRONOLOGY 50
72 JESUS BORN "AT JERUSALEM"? 50

MISCELLANEOUS

73 ARMIES AND POPULATION INCREASE 50
74 YOUNG SMITH ONLY WITNESS TO HIS VISIONS 51
75 JOSEPH SMITH AN EPILEPTIC? 51
76 WHY WERE THE GOLD PLATES NOT PRESERVED FOR PROOF? 51
77 WHY DID THE THREE WITNESSES LEAVE THE CHURCH? 52
78 CONFUSION AMONG ANTI-MORMON WRITERS 54
79 REFORMED EGYPTIAN 56

THE BOOK OF MORMON: ANOTHER BIBLE?

Question 1 – *Why do Latter Day Saints accept another Bible? Isn't one enough?*

Answer – This is a common misunderstanding. There is only one Christian Bible, and Latter Day Saints believe in and cherish it. The Book of Mormon is not another Bible. It is an ancient historical and religious record written by scribes and prophets who lived in a Hebrew colony of people who once inhabited a part of ancient America.

Dr. Marcus Bach, former professor of religion at the University of Iowa, now Director of the Foundation for Spiritual Understanding, suggests an appropriate approach to the Book of Mormon:

> Here, then, is a new Scripture, discovered in America, presenting to all a book intended to supplement the Bible rather than supplant it, designed to complement, previous revelations rather than compete with them, written to prove the divinity of Christ rather than deny it. With this in mind, the Book of Mormon is indispensable to all religiously oriented people who have their secret questions about the interplay of God and man and who seek their own honest answers to a living faith in these modern "latter days."[1]

1—Marcus Bach, PH.D., in Foreword to Pyramid Publications-Independence Press 1973 Edition of the Book of Mormon. Copyright by Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. Used by permission.

INSPIRED FROM BEGINNING TO END?

Question 2 – *Since it was translated by the "gift and power of God," is not the Book of Mormon committed to being inspired from beginning to end?*

Answer – There were prophets whose writings are included in the Book of Mormon. Those writings are inspired. But many of the writers were historians who laid no claim to inspiration. They were eyewitnesses of the great civilization in ancient America and their testimony, though sometimes couched in imperfect language, ought not to be ignored. The fact that it came through the divine means of translation by the "gift and power of God," means only that it is a faithful transcription of the original man-made writing. Any mistakes of grammar or other imperfections, if faithfully translated, can be found in the original record.

A Book of Mormon writer used these words: "And now I, Moroni, have written the words which were commanded me, according to my memory" (Ether 2:1). Human memory is not a perfect instrument. Therefore Mormon says: "And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these" (Mormon 4:14).

It is well known that Matthew, Mark, Luke, and John also wrote from memory many years after the events recorded. This fact is evidenced in variations in their accounts, such as the fact that each one gives a slightly different wording to the title Pilate wrote to put on the cross. However, the message remains the same in all four accounts. Inspiration for a prophet does not mean that his power to err is taken away or that he becomes a robot. Inspiration is discernment of truth. The prophet must use his own words to transmit the truth he perceives – hence the great differences in style and language between an Isaiah and a Hosea, or a Peter and a Paul, or an Alma and a Moroni.

SUPERIOR TO BIBLE?

Question 3 – *Do you consider the Book of Mormon to be superior to the Bible?*

Answer – No. If the Book of Mormon is scripture, as we believe, it would have equal standing with the Holy Scripture in the Bible. The fact that it was translated by the Urim and Thummim, whereas the Bible was translated by learned scholars, does not necessarily raise one above the other.

The reason the Urim and Thummim was used to translate the Book of Mormon is due to the fact that it was written anciently in a tongue that would one day be obsolete. God planned from the beginning that the work should come forth in this miraculous manner. It may even have been done to test the faith of the people who would encounter the message. The use of the Urim and Thummim is not without precedent in holy writ.

We most assuredly do not hold the Book of Mormon to be superior to the Bible. The Book of Mormon asserts that its testimony will establish the truth of the Bible.

Nephi records that in his vision of future events an angel of God spoke these significant words:

> And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them;
> And shall make known to all kindreds, tongues and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him or they can not be saved. (1 Nephi 3:192–193).

Although both the Bible and the Book of Mormon must each stand on its own merits, it is an inescapable fact that the Book of Mormon is a second witness to the divinity of the Bible and Jesus Christ, and anyone who accepts the Nephite record can no longer doubt the authenticity of the Bible and the resurrection of our Savior.

CLARITY OF PROPHECIES SUPERIOR TO BIBLE?

Question 4 – *In general, the prophecies of the Old Testament are veiled and hazy. The prophecies of the Book of Mormon concerning the Messiah are more clear, even as to the name of Jesus, the name of his mother, Mary, the exact time of his coming, et cetera. Did God so favor his children in the New World over those of the Old, or could it be that the prophecies were written after the fact?*

Answer – It is impossible for us to tell today how clear the original prophecies of the Old Testament were, and how many may have been lost sight of through the years. A number of prophetic books are referred to in the Scriptures which are not contained therein, i.e., the Book of Iddo the seer, the Book of Enoch, the Book of Nathan the Prophet, et cetera (2, Chronicles 9:29, Jude 14). The copyings and numerous translations undoubtedly have obscured many of the passages, and some may have been lost entirely. An advantage of the Book of Mormon over the Bible versions lies in the fact that it had but one copying (if one can call the work of abridging by Mormon copying) and one translation to get it into English. Furthermore, an inherent claim in the Book of Mormon is that its people were more responsive to revelation, particularly in the early part of the Nephite history, since the family of Lehi was especially selected by the Lord to escape the Babylonian captivity, due to the righteousness and spiritual responsiveness of Lehi. Nephi shared in this spiritual sensitivity and was

"author" of all the Bible. Everyone knows that it contains the statements of uninspired men and even the statements of Satan himself. There are also historical accounts in the Bible which lay no claim to inspiration. Why would one automatically assume that the Latter Day Saints claim more for the Book of Mormon than for the Bible? Like the Bible, we say the Book of Mormon "contains" the word of God. All prophetic utterances by the inspired prophets and leaders in the Book of Mormon are from the Lord. In these instances we may truly say that God is the "author."

IS NOT THE BIBLE SUFFICIENT?

Question 8 – *Why is there a need for the Book of Mormon? Isn't the Bible sufficient?*

Answer – The Bible stands on its own merits. The facts are, however, that scholars have agreed the Holy Scriptures have been tampered with by the scribes who, in most cases, were unaware of their tampering. Some sacred records have even been completely lost.

The Book of Mormon introduces no new doctrine. It supports the Bible truths and in a few cases expands our understanding of some of the vague doctrines in the Bible. These include plain explanations of the following:

The dual nature of man (physical and spiritual)
The spirit surviving the death of the body (2 Nephi 6:24–25)
The fall of man (Alma 19:88–90)
The nature and power of Satan (2 Nephi 1:94–128)
The need to eradicate prejudice, hate, and gossip (3 Nephi 13:58–61)

Above all, the Book of Mormon is a second witness to the resurrection and divinity of Jesus Christ.

"IF ANY MAN SHALL ADD UNTO"

Question 9 – *The last chapter in the Bible (Revelation, Chapter 22) warns against adding to the words written in that book. Does not the Book of Mormon conflict with this warning against additional scripture?*

Answer – The last chapter in the last book in the Bible says: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22:18).

Critics say this closes the door against any further scripture. However, the reference in Revelation 22 says "if any man shall add." This does not prohibit God from adding to his own scriptures.

Deuteronomy 4:2 reads: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it."

Would the critics suggest that no scripture should be added since the time of Moses?

The secret of all this appears to be that man is not at any time to be allowed to add to God's word, but God is free at any time to add to his own words.

E. Cecil McGavin says: "The New Testament did not exist at the time John the Revelator wrote his curse against any who shall add to or take away from. Only a part of its books had been written, and those that were written had not been gathered together into one collection. To get the New Testament in any such form as we have it the world had to wait more than a century longer." [1]

1—E. Cecil McGavin, "An Apology For the Book of Mormon," p. 92.

ORIGIN OF THE BOOK OF MORMON

Question 10 – *Have American literary critics arrived at any satisfactory conclusion as to the origin of the Book of Mormon?*

Answer – It appears that from the standpoint of literary critics there never has been a greater literary puzzle than the Book of Mormon. There have been many explanations set forth by theologians, authors, and students, but none of them will bear critical examination.

It appears that all leads have failed. L. Woodbridge Riley says: "In spite of a continuous stream of conjecture, it is as yet impossible to pick out any special document as an original source of the Book of Mormon. In particular the commonly accepted Spaulding theory is insoluble from external evidence." [1]

Dr. Marcus Bach, professor of religion, University of Iowa, accepted as one of the foremost authorities on the lesser-known religions in America, says: "So I paged through this American Bible wondering how many Protestants had ever seen a copy or read a verse out of any of the fifteen books. Wherever these auxiliary scriptures came from, whatever they were, they surpassed in magnitude and content my most extravagant expectations . . . no Vermont school boy wrote this, and no Presbyterian preacher tinkered with these pages." [2]

If we dismiss Joseph Smith's account of the origin of the Book of Mormon, we are confronted with the necessity of accounting for it some other way. Concerning those who have tried to explain it, John Widtsoe says: "Hundreds of books and pamphlets by the learned and unlearned have been written about it, but without coming to a concensus of opinion concerning its origin." [3]

1—L. Woodbridge Riley, "The Founder of Mormonism," p. 172; 2—Dr. Marcus Bach, "Faith and My Friends," pp. 255, 256; 3—Widtsoe and Harris, "Seven Claims of the Book of Mormon," p. 1

SPAULDING THEORY

Question 11 –*Did Joseph Smith and Sidney Rigdon get their working plan for writing the Book of Mormon from a lost manusscript written by a learned Presbyterian preacher, Solomon Spaulding?*

Answer – About 1810–1812, Solomon Spaulding wrote a fictional account about some American Indian tribes. His manuscript disappeared. Some years after the publication of the Book of Mormon in 1830, critics began asserting that Joseph Smith had obtained and used the lost "Spaulding Romance" as the basis for the Book of Mormon. The Spaulding manuscript was found in Honolulu, Hawaii in the 1880's, and is now on deposit in Oberlin College, Ohio. President Fairchild of that college wrote: "The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding, will probably have to be relinquished. Mr. Rice, myself, and others compared it with the Book of Mormon and could detect no resemblance between the two, in general or in detail. There seems to be no matter or incident common to the two. The solemn style of the Book of Mormon, in imitation of the English scriptures, does not appear in the manuscript." [1]

L. Woodbridge Riley says: "In spite of a continuous stream of conjecture, it is as yet impossible to pick out any special document as an original source of the Book of Mormon. In

particular the commonly accepted Spaulding theory is insoluble from external evidence." [2]

Some writers have changed their theories. Alexander Campbell declared Joseph Smith to be the author. After the Spaulding theory appeared he abandoned his first position in favor of the Spaulding theory. If Campbell were still alive he would have to change horses again.

The Encyclopedia Britannica now says: "It was a contention of the early anti-Mormons, now however discredited, that the Book of Mormon as published by Smith, was rewritten with a few changes from an unpublished romance, 'The Manuscript Found', written before 1812 by Solomon Spaulding, a minister." [3]

Spaulding was long associated with the Presbyterian Church and later occupied the pulpit of the Congregational Church.

E. Cecil McGavin wrote: "The spirit of the Congregational Church is entirely foreign to the spirit of the Book of Mormon. There are no points of similarity respecting any subjects or features, nothing in common which would indicate that one acquainted with that organization could possibly have written the basic outline of the Book of Mormon." [4]

THE SIDNEY RIGDON THEORY

The National Encyclopedia of American Biography now says: "Most candid authorities now agree that the evidence adduced for Rigdon's duplicity in the matter is of no conclusive nature. Even Stenhouse admits that those who knew him before he was a Mormon spoke of him in such a manner as leaves no room to doubt Rigdon's own sincerity in the Mormon faith and his total ignorance of Joseph Smith and the Book of Mormon until after that book was published." [5]

The Catholic Encyclopedia says: "The missionaries proceeded to Northern Ohio, then almost a wilderness, where Pratt presented to his former pastor, Sidney Rigdon, a copy of the Book of Mormon . . . . up to that time Rigdon had never seen the book, which he soon was accused of helping Smith to write." [6]

Surely, no modern man of letters or scholarly attainments had anything to do with writing the Book of Mormon, because no learned man would have dared to forecast such seemingly incredible claims as were in the Book of Mormon in 1830.

A. B. Phillips noted that if all the works of modern archaeologists had then been accessible, he still could not have accomplished such a work as the Book of Mormon, which has stood the test of every modern investigation and has proven its account true in spite of its opposition to the erroneous theories advanced at the time it was first published. [7]

1—Fairchild, "The Bibliotheca Sacra", Jan. 1885, Oberlin, Ohio; 2—L. Woodbridge Riley, "The Founder of Mormonism", p. 172; 3—"The Encyclopedia Britannica", Vol. 18, p. 843; 4—E. Cecil McGavin, "Cumorah's Gold Bible", p. 180; 5—"The National Encyclopedia of American Biography," Vol. 7, p. 395; 6—"The Catholic Encyclopedia",; 7—A. B. Phillips, "Saints Herald", March 6, 1961, p. 9

THREE WITNESSES CONSPIRED WITH JOSEPH SMITH

Question 12 — *Did the witnesses to the Book of Mormon conspire with Joseph Smith to write the book?*

Answer — Dr. Pridehouse says that there never was an imposture in the world that had not the following characteristics:

1. It must have for its end some carnal interest.
2. It can have none but wicked men for its authors.
3. Both of these must necessarily appear in the very contexture of the imposture itself.
4. It can never be so framed that it will not contain some palpable falsities, which will discover the falsity of all the rest.
5. Wherever it is first propagated, it must be done by craft and fraud; when entrusted to many persons it can not be long concealed. [1]

The testimony of the three witnesses has proved to be an unassailable barrier to Book of Mormon critics. All three witnesses, though they became estranged to Joseph Smith in later developments, remained true to their testimony and renewed it on their deathbeds and even had it inscribed on their tombstones. (See Oliver Cowdery's and David Whitmer's tombstones at Richmond, Missouri.)

The psychology of the death bed often causes atheists to pray, because men are normally possessed with a great desire to set things straight before going to meet their Maker.

It appears that some enemies of the Book of Mormon sought help from the psychologist and philosopher, Dr. William James, in regard to the problem of the testimonies of the three witnesses in the fly leaf of every Book of Mormon. Interviewed by these enemies on the theory of hallucinations in relation to the testimonies of the three witnesses, Dr. James is alleged to have replied that he did not know the answer "UNLESS THESE EVENTS WERE JUST AS THEY ARE CLAIMED TO BE BY SMITH AND THOSE WITH HIM." [2]

Hallucinations can not explain Joseph Smith and the Book of Mormon, because at times several participated with him in the events, as in the case of the three witnesses and also the eight witnesses, and all subscribed to the truth of the events until the day of their death.

We agree with J. N. Washburn when he says: "If Joseph Smith invented those few lines of characters which are existent, and suggested to be the basis of the Anthon affair, would he have been so utterly foolish as to send them to the leading authority of his time?

If he had the intelligence to write the least chapter in the Book of Mormon he must certainly have had enough to avoid doing the one thing most likely to destroy any hope he might have had of deceiving anyone . . . Certainly he would not have sent his fake inscriptions to a linguist." [3]

There is no middle ground upon which to stand when one ponders the claims of Joseph Smith and the Book of Mormon. Either it is what it claims to be or it is a fake.

The theories that it is not what it claims to be have never been proved.

For instance, consider the case of Martin Harris, who loaned Joseph Smith money to print the Book of Mormon. He was also one of the three witnesses. If either was, then both were likely dishonest; and yet the prophet presented a document (Doctrine and Covenants 3:1) in which he, Harris, was referred to as "a wicked man".

What would Harris' reactions have been, after that, if he and Joseph Smith had been co-conspirators! It is easy to see that Harris would likely have made it an occasion to "expose" Smith, especially if the charge of being "a wicked man" had been unfounded or even resented by him.

1—(Letter to the Deists) Quoted from S. J. Sjodahls, "Introduction to the Book of Mormon", p. 56.; 2—Joseph Hickman, "The Romance of the Book of Mormon", p. 21; 3—J. N. Washburn, "The Contents, Structure and Authorship of the Book of Mormon", p. 153

ETHAN SMITH'S "A VIEW OF THE HEBREWS"

Question 13 — *Does not Ethan Smith's book "A View of the*

Hebrews," first written or published in 1823, furnish the pattern and plot for Joseph Smith to write the Book of Mormon?

Answer – It is claimed that there were books available in 1825 that could have furnished the necessary information for Joseph Smith to write the Book of Mormon, that the theory of the Indians being of Israelite origin was well known, and that Ethan Smith's book "A View of the Hebrews," published in 1825, (second edition) furnished the necessary plot and information from which Joseph Smith wrote the Book of Mormon.

A major theory and belief of the American frontier was the Hebraic origin of the American Indian. Books were published in the sixteenth and seventeenth centuries by the Spanish Padres and later writers espousing this theory. In 1823 Ethan Smith, a Vermont pastor, wrote his "A View of the Hebrews." It is now being claimed that Joseph Smith obtained the necessary information for concocting the Book of Mormon from Ethan Smith's book.

The Reorganized Church of Jesus Christ of Latter Day Saints has, in its headquarters library in The Auditorium, Independence, Missouri, an 1825 edition of Ethan Smith's "A View of the Hebrews" on microfilm. This writer, (Roy Weldon) carefully went over the contents of that book, with the following condensed results.

Ethan Smith's "A View of the Hebrews" was evidently in circulation in New York at the time the Book of Mormon was written. However, **I am firmly convinced**, for the following three reasons, that Joseph Smith did not read it:

A. There is no external or historical evidence that has ever been offered that he read the book.

B. The internal evidence in the Book of Mormon's contents is overwhelmingly against Joseph Smith having been influenced by either Ethan Smith's "A View of the Hebrews" or Baron von Humboldt's "Researches in America" (published in 1814 and extensively quoted by Ethan Smith).

C. The New York State Library lists sixty-eight libraries established in the State of New York prior to 1829. The list contains no mention of a library either in Palmyra or Manchester. It therefore appears Joseph Smith had no opportunity of seeing the book before he brought forth the Book of Mormon.

We list some of the reasons why we believe that Joseph Smith was not influenced by either of the two above-mentioned books:

1. In his "A View of the Hebrews" (page 2), Ethan Smith said the Indians were descendants of the ten lost tribes of Israel. The Book of Mormon shows them to be descendants of the tribe of Manasseh, and definitely states that the ten lost tribes were in another region of the earth (3 Nephi 7:13–26).
2. Ethan Smith says "the stick of Ephraim" of Ezekiel 37 applies to the ten lost tribes (p. 53). The Book of Mormon applies it to the tribe of Manasseh.
3. Ethan Smith says the Indians were to be restored to Palestine (p. 64). The Book of Mormon designates their Zion to be in America, which Joseph Smith identified to be at Independence, Missouri (Doctrine and Covenants 57:1).
4. Ethan Smith says the Indian traditions indicate they migrated to America "through a region where it was always winter, snow and frozen" (p. 78). The Book of Mormon indicates they came to America in a ship across the Pacific with no mention of any winter, snow or ice.
5. Ethan Smith says the Indians practiced circumcision (p. 85). The Book of Mormon mentions circumcision only once (Moroni 8:9), saying that it had been done away.
6. Ethan Smith repeatedly says they crossed the Bering Strait and offers proofs: "Relative to their tradition of coming where there was an abundance of copper; it is a fact, that at, or near, Bering Strait there is a place called Copper Island from the vast quantities of this metal there found" (p. 115). . . . . If Joseph Smith read Ethan Smith's book and was influenced by it, why didn't he have the Nephites cross Asia and enter America via the Bering Strait region?
7. Ethan Smith lists numerous alleged Indian rites which are Mosaic in character, such as eating blood of animals forbidden, surviving brother marries sister-in-law, eternal fire preserved in temple, the daily sacrifice, punishment for adultery, cities of refuge, burying of the dead, and clean and unclean animal food. (See pp. 119–152). . . . Not one of these things is mentioned in the Book of Mormon.
8. Ethan Smith makes several mentions of imitations of the Urim and Thummim (see pp. 150, 166, 167). The words "Urim and Thummim" are not found in the Book of Mormon.
9. Ethan Smith says: "Some have felt a difficulty arising against the Indians being the Ten Tribes, from the ignorance of the mechanic arts, of writing and of navigation" (p. 17). . . . . The Book of Mormon has the ancient Americans using "machinery," great numbers of books, and ships capable of transporting several hundred people.
10. Ethan Smith cites the avenger-of-blood in the Mosaic law (p. 176). The Book of Mormon does not mention this.
11. Ethan Smith quotes Humboldt on the immense pyramids, including the size of the pyramid of Cholula, and notes that Israel knew the pyramids of Egypt (p. 179). If Joseph Smith was using Ethan Smith's "A View of the Hebrews" for his pattern and plot, how did he pass over this one? **There is no mention of pyramids in the Book of Mormon.**
12. Ethan Smith quotes Humboldt on dikes and canals in South America (p. 179). The Book of Mormon mentions neither.
13. Ethan Smith tells the Quetzalcoatl story and says that Quetzalcoatl was Moses (p. 206). The Book of Mormon says Jesus Christ visited ancient America.
14. Ethan Smith says of Quetzalcoatl: "He dwelt twenty years among them" (p. 205). The Book of Mormon says Jesus was with the Nephites only a few days.
15. Ethan Smith quotes Isaiah 18:1, "the land shadowing with wings," as applying to America (p. 237). The Book of Mormon is estimated to quote half of the Book of Isaiah, but does not quote Isaiah 18 about "the land shadowing with wings which is beyond the the rivers of Ethiopia." If Joseph Smith was influenced by this book, how could he have passed this by?
16. Ethan Smith says: "We are to expect no new revelations from heaven and the days of miracles are thought to be past" (p. 168). This, of course, is diametrically opposed to the message of the Book of Mormon.
17. Ethan Smith quotes tables of words from Indian languages allegedly showing Hebrew affinity, from writings by Boudinot, Adair, et cetera (p. 90). The Book of Mormon makes no such attempts. Finally, we ask, if Joseph Smith drew on Ethan Smith's "A View of the Hebrews" or Humboldt's "Researches," why did he not

use at least one of the Indian names and words used by these writers? Humboldt alone lists no less than 330 Indian names and words, no one of which is found in the Book of Mormon, although the book literally introduced hundreds of new names and words into the English language.

For a scholarly treatment of the Book of Mormon and "A View of the Hebrews," involving points not treated here, see an article by church historian, Charles A. Davies, in the Saints' Herald for August 1, 1962. This writer goes along with Brother Davies' conclusion: "The only significant similarity between Ethan Smith's work and the Book of Mormon is the assertion that American Indians are descended from the Hebrew people."

THE MASONIC QUESTION

Question 14 — *Does not the Book of Mormon's "anti-Masonic stand" indicate that the book arose out of the anti-Mason controversies of the American frontier?*

Answer — In March, 1830, Joseph Smith published the Book of Mormon as an authentic history of a colony of Hebrews divinely led to America in the sixth century B.C.

In 1832 Alexander Campbell published the first major attack on the authenticity of the Book of Mormon. He pointed out that every major theological issue of the American frontier (sixteen or more) was covered in the Book of Mormon, therefore the book must have been entirely a product of a frontier writer and therefore fraudulent. Campbell had a strong case in 1830. Neither Alexander Campbell nor Joseph Smith knew what time and research would have to say regarding these issues. One of the major evidences Campbell advanced against the Book of Mormon is its alleged "anti-Masonic" stand. Anti-Masonic crusades were a part of the American frontier.

THE BURNING QUESTION OF FREEMASONRY

This writer (R. W.) has some twenty-five late tracts, booklets, and cult books anti-The Book of Mormon. Few of them pass up the Masonic issue. In fairness to the Book of Mormon it should be said once and for all that the word "Mason" is not in the Book of Mormon. The secret society of the Gadiantons is mentioned. In fairness to the Masons, this secret combination of murderers was a far cry from the Masonic lodge, and instead resembles the underworld Mafia of our own century. Nevertheless, anti-Mormon writers to this day bring up the Masonic secret-society premise against the Book of Mormon. One wonders what relevance the Masonic lodge in western New York in Joseph Smith's day had to do with the writing of an allegedly fraudulent Book of Mormon, in view of the following facts:

Before me as I write is a book out of my Book of Mormon library, "Freemasonry Among the American Indians," by William R. Denslow, 248 pages. The bibliography at the end of his book lists no less than thirty-three sources, including several annual reports of the Bureau of American Ethnology (Smithsonian Institution) on the burning question of "Analogies Between Freemasonry and Indian Secret Societies." [1]

Time and space here do not allow full documentation. Suffice it to say, some North American Indian lodges had as many as twenty-two secret rites of alleged similarity to Masonry. Masons attending my color slide lectures have declared that they have seen Masonic symbols on the Aztec and Maya buildings. An entire lodge attended one of my lectures because of this supposition. For instance, I have a color slide of a carved stone in the stairway of the Aztec pyramid at Tenayuca, near Mexico City, which has a glyph strikingly similar to the Masonic square and compass. I pass no judgment and have no final conclusion as to whether the Nephites brought to the New World symbols which the Masonic order claims to trace back to Solomon's temple by a different route. This area needs scholarly research and exploration.

Stories are legion of explorers and pioneers about to be murdered by Indians, when a Masonic symbol was noticed and the victims spared. We quote one of these from numerous instances noted by William R. Denslow under the heading, "A Frontier Episode":

> One settler in the early days of the West marked his cattle with a brand representing the square and compass. It was noticed by his neighbors that while the Indians made the most serious depredations upon the stock of others, his were never harmed, nor was hide or hoof ever missing. After the war ended, the Indians admitted that their chief had instructed them to respect that emblem as holy wherever they found it.[2]

No less than Carnegie archaeologist Edward Herbert Thompson is authority for statements affirming the existence of Masonic-like secret orders among pre-Columbian Indians. Mr. Thompson says:

> So far did I carry my determination to master the customs and folklore of the Mayas that I became an initiate of the Sh'Tol Brothers, one of the dominant secret societies of that ancient race, and I am to this day custodian of the Sacred Drum. The Mayas were famous for their guilds and secret organizations and I believe the Sh'Tol Brothers to be the last fading remembrance of some body among the ancient comparable to the Masons. The brotherhood has branches in most of the large Maya centres. Its antiquity is proved by the wall of the Temple of the Jaguars in Chichen Itza where there is a bas-relief depicting the dance known by tradition as the Dance of the Sh'Tols."[3]

1—William R. Denslow, "Freemasonry Among the American Indians."; 2—Ibid, p. 51; 3—Edward Herbert Thompson, "People of the Serpent," p. 42

WRITINGS PRIOR TO THE BOOK OF MORMON

Question 15 — *What writings, if any, prior to the Book of Mormon dealt with the possibility of Hebraic origins of the American Indians?*

Answer — Richard P. Howard, Church Historian for the Reorganized Church of Jesus Christ of Latter Day Saints, provided the following information in "Question Time" column in the Saints' Herald, June 1, 1966.

The Book of Mormon stands among many volumes published and dating back to 1569 which espouse the Hebraic origins of the American Indian. This, of course, is a natural result of European explorations in the New World. Discovery of a strange people quite logically posed the question, "From whence did these red men come?"

This theory, adopted by some early Spanish priests coming to America (for example Las Casas and Duran), was approved in J. F. Lumnius' "De extremo Dei Judicio et Indorum vocatione," libri iii (Venice and Antwerp, 1569). In 1650 the belief was strengthened in Manasseh Ben Israel's "Origin de los Americanos de Manesseh Ben Israel" (Amsterdam) to the point that a public discussion of the issue in English was published that year in Thomas Thorowgood's "Jewes in America, or Probabilities that the Americans are of that Race: with the Removall of some Contrary Reasonings and Earnest

Desires for Effectuall Endeavors to Make Them Christian", (London, 1650). Thorowgood was answered in 1652 by Sir Hamon L'Estrange's "Americans no Jewes, or Improbabilities that the Americans are of that Race," (London). The Reverend John Eliot of Massachusetts augmented Thorowgood's reply to L'Estrange by an essay. Their joint effort was entitled "Jewes in America, or Probabilities that those Indians are Judaical, Made more Probable by Some Additionals to the Former Conjectures: An accurate Discourse is Premised of Mr. John Eliot (who preached the gospel to the natives in their own language) Touching their Origination, and his 'Vindication of the Planters'," (London, 1660).

Cotton Mather, a leading New England divine, held strongly to this view. In his "Magnalia," iii, part 2, he tells how Eliot traced the resemblances to the Jews in New England Indians. Roger Williams and William Penn are believed to have held the same views.

Charles Beatty, in his "Journal of a two months Tour with a view of Promoting Religion among the Frontier inhabitants of Pennsylvania," (London, 1768) found traces of the lost tribes among the Delawares, and told of their selling the same sacred book to the whites with which the missionaries ultimately aimed to acquaint them.

James Adair, like Gerard de Brahm and Richard Peters before him, saw convincing evidence of Hebraic origins among the Indians of Southern North America and wrote a book in 1775 giving support to this view.[1] The renowned Jonathan Edwards of New England in 1778 indicated in the Hebrew some similarities to the native tongue.[2] Eleven years later Charles Crawford published a work in support of Indian Hebraic origins.[3] In 1816 Elias Boudinot, a prominent scholar of his day, contributed a similar viewpoint to the growing body of literature on the subject.[4]

Ethan Smith's "A View of the Hebrews" based its advocacy of Hebraic origins largely upon linguistic considerations.[5] Combining Boudinot's and Smith's views and adding his own material an Englishman, Israel Worsley, published his work in 1828.[6] Mrs. Barbara Anne Simon advocated the same belief on biblical grounds in her "Hope of Israel," (London, 1829).

Following the appearance of the Book of Mormon in 1830 came the most elaborately stated text in support of the belief in Lord Kingsborough's "Mexican Antiquities," (1830–1848), especially Volumes vi and vii. Mrs. Barbara Anne Simon used much of Kingsborough's evidence in her "Ten Tribes of Israel Historically Identified with the Aborigines of the Western Hemisphere" (London, 1836).

Of interest to all students of church history and of the Book of Mormon, then, is this well established fact that widely known and held and contested on both sides of the Atlantic Ocean, from 1569 to 1850, was the view that American Indians were of Jewish origin.

1—"The History of the American Indians, particularly those Nations adjoining to the Mississippi, East and West Florida, Georgia, South and North Carolina, and Virginia; Containing an Account of their Origin, Language, Manners, Religions and Civil Customs, Laws, Forms of Government, etc, etc., with an Appendix, containing a Description of the Floridas, and the Mississippi Lands, with their productions" (London, 1775); 2—"Observations on the Language of the Muhhekaneew Indians, in which . . . some instances of analogy between that and the Hebrews are pointed out" (New Haven, 1788); 3—"Essay upon the Propagation of the Gospel, in which there are facts to prove that many of the Indians in America are descended from the Ten Tribes" (Philadelphia, 1799); 4—"A Star in the West, or an attempt to discover the long-lost Ten Tribes of Israel," (Trenton, New Jersey, 1816); 5—"View of the Hebrews, or the Tribe of Israel in America" (Poultney, Vermont, 1823; second edition, revised and enlarged, 1825); 6—"A View of the American Indians, shewing them to be the descendants of the Ten Tribes of Israel" (London, 1828).

COPYING FROM KING JAMES BIBLE

Question 16 – *Why did Joseph Smith copy so many King James Version Bible texts so literally?*

Answer – Critics charge that Joseph Smith copied verbatim from the King James Bible, including its errors. This claimed plagiarism includes twenty-one chapters from Isaiah and parts of others, besides a large quantity of copying from Matthew in the New Testament.

The charge that Joseph Smith copied and incorporated passages from the Bible is false, as anyone can readily determine by comparing passages from the two books.

BOOK OF MORMON ISAIAH

The Book of Mormon contains 433 verses from Isaiah, most of which are in I Nephi Chapter 6 and 2 Nephi Chapters 8, 9 and 10. 234 of these verses are different in some respect from the King James Version. In other words, 54% of the quotations from Isaiah are different from the Bible.

H. Grant Vest prepared his master's thesis on the Book of Mormon Isaiah.[1] Dr. Sidney B. Sperry, Professor of Old Testament Languages and Literature at Brigham Young University, says that we are now able to extend greatly, thanks to Grant Vest's thesis, the number of verses that definitely reveal translation phenomena, and that together give relative indications of its age. That is to say, these verses, when studied in connection with ancient versions of Isaiah, give substantial evidence that the translator of the Book of Mormon had before him a version of Isaiah more ancient than any now in existence, and that he actually translated.

Sperry states:

> The version of Isaiah in the Nephite scripture hews an independent course for itself, as might be expected of a truly ancient and authentic record.[2]

Book of Mormon Isaiah agrees with new improved versions of the Bible in numerous instances where it disagrees with the King James Version.

Samples are as follows:

> Isaiah 9:3, King James Version: "Thou hast multiplied the nation, and **not** increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil." (The word "not" gives an exact opposite meaning to the passage.)

Book of Mormon "Isaiah 9:3" reads: "Thou hast multiplied the nation, and increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil" (2 Nephi 9:63).

Since 1830 several new improved versions of the scriptures, of which Joseph Smith could have had no knowledge, have made improvements based on scholarly research and discoveries. On Isaiah 9:3 these later versions agree with the superior rendering given in Book of Mormon Isaiah.

King James Isaiah 8:19 says: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? **for the living to the dead.**"

Book of Mormon "Isaiah 8:19" renders it: "should not a people seek unto their God? for the living to **hear** from the dead?" (2 Nephi 9:57).

King James Isaiah 3:10–11 says: "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. **Woe unto the wicked. It shall be ill with him**: for the reward of his hands shall be given him."

Book of Mormon "Isaiah 3:10–11" reads: "Say unto the righteous, that it is well with them; for they shall eat the fruit

of their doings. **Woe unto the wicked!** for they shall perish: for the reward of their hands shall be upon them" (2 Nephi 8:48–49).

For further comparisons between King James Isaiah and Book of Mormon Isaiah, see J. N. Washburn's "The Contents, Structure and Authorship of the Book of Mormon," pages 192–197.

KING JAMES MATTHEW AND THE BOOK OF MORMON

The differences between 3 Nephi and the 5th, 6th and 7th chapters of Matthew continue in the same pattern. The differences are numerous. One authority claims they are as numerous as between the King James and Douay Translations.

King James Matthew 5:3 reads: "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

The Book of Mormon reads: "Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven" (3 Nephi 5:50).

There are alcoholics along the Bowery in New York City who once were prosperous, had families and were respected by their fellow men, but who are now about as "poor in spirit" as a human can become. Surely **theirs is not the kingdom of heaven** unless they "come unto me."

King James Matthew 5:6 reads: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

The Book of Mormon reads: "And blessed are all they who do hunger and thirst after righteousness, for they shall be **filled with the Holy Ghost**" (3 Nephi 5:53).

King James Matthew 6:30 reads: "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you; **O ye of little faith**?"

The Book of Mormon's similar passage reads: "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, even so will he clothe you, **if ye are not of little faith** (3 Nephi 6:8).

As demonstrated above, there appears to be uniform superiority of the Book of Mormon rendering over the King James Version where differences occur.

George B. Arbaugh says: "The Book of Mormon even borrowed the mistakes of the King James translation, showing plainly that the Book of Mormon was not based on the true Bible but on the defective English translation."[3]

The critics who make these charges are not producing the evidence to back up their claims.

While much research remains to be done there is clear-cut evidence already at hand that in some instances Joseph Smith's translations were more farsighted than those of the King James professors.

In Matthew 5:22 we read in the King James Version: "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment."

In the parallel account in 3 Nephi 5:70 the phrase "without a cause" is omitted. The best translations leave it out too, since it was apparently added by some later writer. The Revised Standard Version of the New Testament (1946) omits the phrase and a footnote says: "Many ancient authorities insert 'without cause.'"[4]

In Isaiah 2:20, where the Book of Mormon (2 Nephi 8:36) reads "he hath made," the King James reads, "they made." The Book of Mormon rendition is confirmed by the Codex Alexandrinus which renders it: "he made." The King James professors did not have access to the Codex Alexandrinus because it came to light after the completion of the King James Version.

In addition to the above, there are similar differences between Book of Mormon Isaiah and King James Isaiah, confirmed later by other sources (see Isaiah 3:14; 48:14; 50:9; 51:18; 14:4).

To Isaiah 29:21 the Book of Mormon (2 Nephi 11:157) adds the words "and they" to the beginning of the verse. The Septuagint and Syriac both read the same as the Book of Mormon.

Franklin S. Harris, Jr. says: "These changes show that the Book of Mormon translator actually had a copy of the early Old Testament records, and is valuable in studying the text of the Bible, since it dates from 600 B.C., and until recently the oldest Hebrew manuscript of any considerable portion of the Old Testament was the ninth century A.D., and the earliest versions and relatively complete codices date from the fourth century A.D."[5]

If Joseph Smith had resorted to copying from Isaiah as found in the King James Version of the Bible, he would have begun with Chapter one, but the Book of Mormon begins with chapter two. Modern Bible scholars are now saying that chapter one was not originally in that position, but was added later. (See The Interpreter's Bible on Isaiah 1.) How could Joseph Smith have known this in 1829? By his own admission, he was not a noted Bible scholar, yet he was able to avoid falling into a fatal error by beginning with chapter two of Isaiah instead of chapter one. Nor could he have been coached by anyone at that early date about this singular fact.

1—Deposited in Library of University of Nebraska, Lincoln, Nebraska. (H. G. Vest); 2—Sidney B. Sperry, "Our Book of Mormon," p. 177 (See also Sperry's "The Book of Mormon Testifies," Chapter 21); 3—George B. Arbaugh, "Gods, Sex and Saints," p. 43; 4—J. N. Washburn, "The Contents, Structure, and Authorship of the Book of Mormon," p. 171; 5—Franklin S. Harris, Jr., "The Book of Mormon Message and Evidences," pp. 51-52

KING JAMES ENGLISH

Question 17 – *Why did Joseph Smith put the Book of Mormon in King James English?*

Answer – Critics object to the fact that the Book of Mormon is written in the English of King James of the sixteenth century, whereas the book claims to have been written originally a millenium or more before the time of King James. Each language has its special sacred vernacular, including even such remote languages as Tahitian of the South Sea Islands. Inasmuch as the King James English was the accepted sacred vernacular style of the English language in 1830 and after, it is to be expected that any writings of a sacred nature, whether ancient or modern, should be translated into the sacred rather than the common English vernacular.

Whether the original Book of Mormon was written 1,000 years or 10,000 years before the time of King James, it is still a fact that the Lord would have had little choice except to have the Urim and Thummim furnish Joseph Smith with a King James English style translation. Claiming to be a sacred record of the Hebrews similar to the Bible, it seems entirely proper that it should have been translated into the same English vernacular as the Bible. The Lord has always used the faculties of the prophets, limited as they may have been. Lord McCauley said that if everything else in our language should perish, the King James Bible would alone suffice to show the whole extent of its beauty and power. H. L. Mencken, noted literary critic and reputed disbeliever, in his book "Immortality and God," says the King James Bible is probably

the most beautiful piece of writing in all the literature of the world. A recent issue of the American Bible Society's "The Bible Record" contains information on the King James Version. Miles South, the final literary editor of the King James translation, has been regarded as inspired by several commentators, and has been called "the greatest literary editor of all time." Hundreds of millions of King James Bibles have been sold, and today it is outselling the new Revised Standard Version four to one, due largely to the fact that the nature of the language bears witness of its antiquity and authenticity.

Regardless of what approach is made to the problem of the Lord through a divine instrument putting ancient Hebrew scriptures into English, the style of the King James appears to be sound and wise.

PAULINE "EPISTLE ON CHARITY"

Question 18 – *How could the ancient prophet Moroni in the Book of Mormon have had access to the more modern Pauline "epistle on charity" in I Corinthians chapter 13?*

Answer – In Moroni 7:51 there is a passage with phraseology similar to Paul's so-called hymn to charity. Moroni records:

> And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth."

Reputable Bible critics are now saying that various Biblical writers borrowed from other earlier writers without offering any evidence that they were quoting from earlier sources.

The "Interpreter's Bible," p. 1115, for instance, says of Jeremiah 48:29–46: "This section is made up largely of passages borrowed from other Old Testament books, especially from Isaiah 15:16."

Hugh Nibley says of this so-called plagiarism of Paul: "The whole passage, which scholars have labeled the "hymn to charity," was shown early in this century by a number of first-rate investigators working independently (A. Harnack, J. Weiss, R. Reizenstein) to have originated not with Paul at all, but to go back to some much older but unknown source."[1]

It appears that both Paul and Moroni were quoting some ancient, unidentified source.

Martin Noth in "The History of Israel" says: "The study of the prophets is not easy; for practically all the books bearing their names are composite. Those of the great prophets, in particular, and several of the so-called minor prophets, also in striking degree, are expanded with relatively large bulks of matter of diverse authorship and generally of most indefinite origins."[2]

Charles Hield suggests that Jesus may have quoted the so-called Pauline hymn on charity to the Nephites. The Book of Mormon informs us:

> And now there cannot be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which he taught the people" (3 Nephi 12:1).

Much awaits the records yet to come forth. The above possibility is enhanced by the following:

> And now it came to pass that when Jesus had told these things, he expounded them unto the multitude, and he did expound all things unto them, both great and small.
>
> And he saith, These scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations.
>
> And he did expound all things, even from the beginning until the time that he should come in his glory. (3 Nephi 11:28–30).

1—Hugh Nibley, "The Literary Style of the Book of Mormon," Saints' Herald, Oct. 9, 1961; 2—Martin Noth, "The History of Israel," p. 180

THE LORD'S PRAYER

Question 19 – *Why does the Lord's Prayer in the Book of Mormon (3 Nephi 5:102–106) conform to the Lord's Prayer in the King James Version ("Lead us not into temptation"), instead of conforming to the Inspired Version ("Suffer us not to be led into temptation"), as revised by the prophet Joseph Smith?*

Answer – There are several theories advanced in answer to the above question, the most likely of which is that Joseph Smith probably read the Lord's Prayer from the plates as it now appears in the Inspired Version but Oliver Cowdery made the error of writing it down as all good Christians have memorized it: "Lead us not into temptation."

George Lamsa, the widely recognized Aramaic scholar and authority on the Bible, says that the Lord's Prayer is not properly punctuated in the King James Version. He places a comma after "Lead us," in his Aramaic Bible. In an interview with Charles R. Hield, Lamsa declared that the Inspired Version renders it more in harmony with the Aramaic text. Charles R. Hield is also authority for a lecture given at Harvard University by a professor of religion who also says the King James Version needs a comma after "Lead us," which changes the meaning.

COPYING TRINITARIAN TEXT

Question 20 – *Does the Book of Mormon copy the Trinitarian error of the King James translation?*

Answer – The Book of Mormon is accused of copying the alleged error of the King James Version in 1 John 5:7. One critic says that an outstanding example (copying errors of King James translation) is 3 Nephi 11:27, 36 (in the Utah Mormon Version) which verses, he claims, were copied from the now proved false Trinitarian text, 1 John 5:7, which appears in no Greek manuscript earlier than in the fifteenth century.

1 John 5:7 (King James Version) reads: "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one."

In the authorized edition of the Book of Mormon of the Reorganized Church of Jesus Christ of Latter Day Saints, the quotation referred to above is found in 3 Nephi 5:27, 38. Neither of these verses is a copy of 1 John 5:7. Both affirm belief in the Father, Son and Holy Ghost, as also does the Bible:

> And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
>
> But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things. (John 14:13, 26)

The words "Trinity" and "Trinitarian" are not in the Book of Mormon. Both the Bible and the Book of Mormon teach a belief in the Father, Son, and Holy Ghost. There is simply no verse in the Book of Mormon that is a copy of 1 John 5:7.

A typical statement from the Book of Mormon related to the Godhead is as follows:

> Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which

the father hath given unto me;
And I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and believe in me. 3 Nephi 5:32, 33

According to data assembled by Charles R. Hield, Christ is mentioned in the Book of Mormon as follows: "Christ," 298 times; "Holy One of Israel," 40 times; "Jesus," 48; "Lamb," 35; "Lamb of God," 35; "Messiah," 32; "Redeemer," 41; "Savior," 12; "Son," 52; "Son of God," 51 times.

HEBRAISMS

Question 21 – *What are some of the Hebraisms in the Book of Mormon?*

Answer – The Book of Mormon is a too literal translation from the Hebrew to fit into good or classic English. This is one of the major reasons for its King James style. The King James translation also contains this pattern of a too literal translation from the Hebrew. In addition to the enallages, characteristic of both the Book of Mormon and the King James Version, we quote a few Hebraisms characteristic of both the Book of Mormon and King James English which would not fit well into conventional English:

The enallage, or lack of agreement between plural and singular, is good Hebrew. Book of Mormon and Bible samples follow:

"there were a great remission of sins" (3 Nephi 1:27)
"surely the people is grass" (Isaiah 40:7)
"my father had read and saw many things" (I Nephi 1:13)
"for my people is foolish" (Jeremiah 4:22)
"and all things which in them is" (Alma 8:94)
"and the people that is with thee" (Ezekiel 39:4)
"I say Jew, because I mean them from whence I came" (2 Nephi 15:9)
"and those of you which have afflicted your neighbor" (Jacob 2:25)
"they are turned back to the iniquities of their forefathers, which refused to hear my words" (Jeremiah 11:10)
"those who were before Christ, and also them who were after" (Ether 5:16)
"this evil people . . . . which walk . . . . after other gods" (Jeremiah 13:10)
"he curseth your riches, that it becometh slippery" (Helaman 5:41)

There are numerous cases of "I and my brethren" in the Book of Mormon. This is good Hebrew but poor English (I Nephi 1:68, etc.). This Hebraism is equally prevalent in the Bible:

"between me and you" (Genesis 9:18, I.V.)
"a sign between me and you" (Ezekiel 20:20)
"I and the children whom the Lord hath given me" (Isaiah 8:18)
"I, and the half of the rulers with me" (Nehemiah 12:40)

BOOK OF MORMON ENALLAGES

Perhaps the largest group of glaring English language problems in the Book of Mormon are the enallages. Editors of various editions of the Book of Mormon, without apparent knowledge of good Hebrew, have eliminated hundreds of the enallages. To our knowledge no footnotes have ever appeared explaining them.

Lamoni Call, anti-Mormon writer, in his book "Two Thousand Changes in the Book of Mormon," lists about 800 enallages. They are as follows: "which" to "who," 651 times; "was" to "were," 106 times; "they" to "those," 42 times (Utah Mormon edition).[1]

Widtsoe and Harris, noted Book of Mormon scholars, in their book "Seven Claims of the Book of Mormon," note that Book of Mormon English shows an absence of modernisms and a Hebrew reflection in words and sentence structure. There are also phrases and expressions which are striking because they must have come from Hebrew idioms.

This writer (R.W.) spent approximately two years making a linguistic analysis of the Book of Mormon. I am not a scholar of the Hebrew language. I listed only those Hebraisms (possessor nouns, enallages, suspended conclusions) which are most outstanding and easily recognizable. I listed over 8,500 Hebraisms, which is an average of eleven per page in the R.L.D.S. Authorized Edition. Thomas W. Brookbanks, Book of Mormon scholar, who is acquainted with the more complex and hidden forms of the Hebrew language, claims there is not a paragraph or sentence in the Book of Mormon which does not contain Hebraisms.

Let us now take some soundings to see where we are.

Among the complex forms I did not list are "mimetisms," "metonomies," "parallelisms," "verisimilitudes," and "colophons." If the reader does not know what these words mean, by what means would Joseph Smith know about them and incorporate an estimated 10,000 or more Hebraisms in the Book of Mormon without having any knowledge of the ancient Hebrew language?

Hebraisms and eastern Mediterranean literary elements including Egyptianisms in the Nephite record involve us in the anachronistic question on a vast scale.

To us the evidences for the Book of Mormon reach astronomical proportions under anachronistic analysis. When we consider the hectic conditions under which the book was produced, and the fact that no Book of Mormon scholar allows more than ninety days for its production (some say seventy-five days), a great question arises. *How could such a claimed historical record of other ages be penned by two rural New York youths, without scholarly training or facilities, as fast as one could dictate the words to the other, and meet the acid test of time, if the book were not what it claims to be?*

Now let us take another sounding. If the book is what it claims to be, Jesus Christ was resurrected and is alive today and is indeed our Savior and hope of eternal life. The greatest claim in the book, heavily backed by external as well as internal evidences, is that Jesus Christ, dressed in a white robe, descended out of the sky in the presence of 2,500 people in ancient America after his resurrection.

A noted anti-Mormon writer, I.H.N. Jones, says:

> From the standpoint of historical precedence and vital importance in this great movement, the revelation of the Book of Mormon ranks first. It is the main pillar which supports the whole superstructure of what is termed Mormonism. Prove that false and all else, so far as authority and distinctiveness are concerned, must tumble like a house of cards before a gale. Conversely, if the Book of Mormon is actually what its friends claim it to be, then it is obvious that Joseph Smith is one of the greatest prophets (if not the greatest) the world has ever seen. If true it follows that the Latter-day restoration is veritably the "marvelous work and a wonder" visualized by the prophet Isaiah, and as such should be accepted by all Christian men and women in the same spirit of faith as the Bible. If true, then God has spoken and that which followed, such as the organization of the church and the revelations concerning the founding of Zion or the building up of the kingdom of God, was and is true also.

In the Book of Mormon we have literally hundreds of Eastern Mediterranean literary elements. In his book "Anthropology" A. L. Kroeber, noted anthropologist of the University of California, says:

> A combination of two or even three elements might conceivably have been repeated independently. A combination of five or ten points serving an identical manner must necessarily appeal as impossible of having been hit upon more than once. One thinks, almost under compulsion in such a case, of historical connection.[2]

John Fiske says: "No amount of negative evidence can outweigh a single well established item of positive evidence." Who will deny the evident fact that the Book of Mormon contains numerous well established items of positive evidence?

We agree with Milton R. Hunter, lifelong Book of Mormon scholar, that no Book of Mormon claim has been proved false.[3]

The fact is, these so-called imperfections in modern English should, in reality, be an evidence of its authenticity. Acts 4:13 says: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled." How could the sophisticated Jews of the Sanhedrin discern that Peter and John were "unlearned and ignorant" men except through imperfections of their language?

Some Chinese have objected to the Bible on the ground that if it were a book from heaven it would be in more correct and classical language.

Franklin S. Harris, Jr., states: "One Hebrew scholar, on reading part of the Book of Mormon, remarked: 'The Book of Mormon (in English) reads as though it had been translated from the Hebrew into English.' "[4]

1—Lamoni Call, "Two Thousand Changes in the Book of Mormon," (1898), republished by Modern Microfilm, Salt Lake City, Utah; 2—A. L. Kroeber, "Anthropology"; 3—Milton R. Hunter, "Archeology and the Book of Mormon," p. 17; 4—Franklin S. Harris, Jr., "The Book of Mormon Message and Evidences," p. 115

ENALLAGES

QUESTION 22 — *How do you explain the peculiar language used in the Book of Mormon?*

ANSWER — There are thousands of Hebrew idioms in the Book of Mormon. There are over 800 enallages in the book. Webster's dictionary defines an enallage as "the substitution of one gender, number, case, person, tense, etc., of the same word for another, as 'we the king.' " It appears the translation of the Book of Mormon into English has been quite literal. It also appears the King James translators were also quite literal in transferring Hebrew idioms over into the King James English. This is a mark of its authenticity and antiquity. Modern versions ignore this important factor and in this respect they are far inferior to the King James Version. Numerous anti-Book of Mormon writers have made mockery of the enallages and other Hebraisms in the Book of Mormon. However, many of these have their counterpart in the King James Version of the Scriptures as already noted.

There appears to be little logic or fairness in criticising the Book of Mormon on Hebraic literary peculiarities which are characteristic of both the Bible and the Book of Mormon. Most of the so-called poor English in the Book of Mormon is good Hebrew.

"AND IT CAME TO PASS"

QUESTION 23 — *What is the purpose of the frequent repetition of the phrase, "and it came to pass?"*

ANSWER — Many Book of Mormon critics have criticized the often repeated expression in the Book of Mormon, "and it came to pass." However, it is found forty-four times in the Gospel of Luke. Luke 2:15 reads: *"And it came to pass,* as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing *which is come to pass,* which the Lord hath made known unto us."

Some of the historical books in the Old Testament contain this Hebrew idiom with the same frequency as found in the Book of Mormon (the Pentateuch has 110). There is no "It came to pass" in the Book of Moroni, one of the books in the Book of Mormon.

LANGUAGE OF EGYPTIANS

QUESTION 24 — *Would you explain what the phrase "learning of the Jews and the language of the Egyptians" (I Nephi 1:1) means?*

ANSWER — There are two possible interpretations of this phrase: (1) the Book of Mormon could have been written in Egyptian grammar, vocabulary, and script against a background of Jewish religion and experience; or (2) it may have been written in Hebrew grammar and vocabulary, but using Egyptian script. This is not unusual for the period under consideration. In 1935, J. L. Starkey made a discovery which dates back to 588 B. C. It was a series of Hebrew writings written in the ancient Phoencian script.[1]

The fact that there are a large number of Egyptian proper names in the Book of Mormon leads us to believe that the former may be true. Following is a list of some Egyptian proper names found in the Book of Mormon:

Nephi — unknown as a personal name among modern peoples in 1830. Recent research reveals that this was an Egyptian name in use during Lehi's time.[2]
Aha — an Egyptian name meaning "warrior"
Korihor — in the Egyptian is Herihor or Khurhor
Paanchi — in the Egyptian is Paankhi
Pacumeni — in the Egyptian is Pakamen, meaning "blind man"
Laish — in the Egyptian is Leshi (the Egyptians created new names by rearranging syllables of names already in use.)
Himni — Hmn, maybe vocalized Himni, the Egyptian Hawk God
Zeniff — several Egyptian equivalents: ZNB, SNB, Senepta
Zemnarihah — Zmnhare
Zenock — Zenekh
Zeezrom — Zezer, Zazer
Ammon — Amon (common in Book of Mormon and common in Egyptian)
Pachus — Paks, Pach-qs
Pahoran — Pahery, meaning "The Syrian" (also Paheran in Egyptian)
Morianton — Maru aton
Sinim — Sanam
Sam — Sam
Ezaias — Azesha, Azizie
Kish — Kush, Kesh
Hem — Hem

1—"An Aramaic Religion Text in Demotic Script," in "Journal of Near East Studies," III, pp. 219—231, October 1944; 2—See "The Letters of Ahmose of Peniate," in "Journal of Egyptian Archaeology," XIV, p. 304, line 10

WRITING IN EGYPTIAN

QUESTION 25 — *If Lehi lived in Jerusalem surrounded constantly by those who spoke only the Hebrew language, how is it that he wrote in Egyptian?*

ANSWER – While it is true that Lehi lived at Jerusalem, there is evidence that he was a wealthy and educated man. This means that he no doubt was also a highly traveled man.

A. Moret in his "Historie de l'Orient," Vol. 2, p. 787, says: "Behold, are not the Ethiopians, Syrians, and all foreigners alike instructed in the language of the Egyptians?" A colophon is characteristic of all Egyptian writing and was used anciently to identify the scribe. The first two paragraphs of I Nephi follow the Egyptian colophon styling: "I Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father."

INCOMPLETE SENTENCE

QUESTION 26 – *How do you account for the incomplete sentence in Mosiah 1:120?*

ANSWER – The problem is partly involved in the punctuation and partly in a misunderstanding of the language. The punctuation and paragraphing of the Book of Mormon, as we have them at present, were not in the original manuscript but were provided by printers and, later, editors.

The first fact to be noted is that verses 119 and 120 should form a single clause. They should be separated not by a semicolon as in the book, but by a comma.

The second fact is that in the Middle English (the next phase after Anglo-Saxon or Old English) the word "but" had as two of its meanings "except" and "unless."

Verse 120 begins with "But if." In Webster's Unabridged Dictionary under "but" No. 7, "but if" is defined as "unless."

With this reading and the correction of the punctuation, the grammar at this point is correct.

Mosiah 1:120 is also explained as a Hebraism, known as the "suspended conclusion." Suspended conclusions are found in the Bible (see 2 Peter 2:4-10).

ANACHRONISMS

Question 27 – *Are there any anachronisms of the nineteenth century in the Book of Mormon?*

Answer – The absence of anachronisms and conflicting statements in the Book of Mormon is of such magnitude as to warrant careful consideration.

THE BOOK OF MORMON AND ANACHRONISMS

The Century Encyclopedia defines anachronisms as "anything foreign to or out of keeping with a specified time." The Grolier Encyclopedia defines it as "assignment of events or things or persons to a period earlier or later than that to which they actually belong." Literature holds many examples of such mistakes, especially in historical drama and fiction, due to poor acquaintance with the period dealt with or to mere carelessness. One of the more famous literary anachronisms is Virgil making Dido and Aenean contemporaries, whereas one lived three hundred years after the other. There are numerous anachronisms in Shakespeare's works. Shakespeare makes Hector quote Aristotle who lived many centuries after the assumed date of Hector. In "Julius Caesar" Shakespeare has the clock strike before such clocks were invented. In 1903 a stamp was published showing Columbus looking at the horizon through a telescope, which had not yet been invented. Historical manuscripts dealing with an era of time far removed from our own are most susceptible to anachronisms. The movie studios in Hollywood are said to have maintained extensive libraries and spent large sums of money to protect their productions against anachronisms.

Hugh Nibley says: "The first thing to do in examining any ancient text is to consider it in the light of the origin and background claimed for it. If it fits into that background there is no need to look further since historical forgery is virtually impossible."[1]

Joseph Smith published a book in 1830 containing, in the Authorized Edition (1908) of the Reorganized Church, 777 pages totaling over 250,000 words dealing with hundreds of details about ancient civilizations which at that time were scarcely known to have existed. In our opinion, there never was a book written that is more susceptible to the detection of possible fraud and forgery by anachronistic analysis than the Book of Mormon.

If Joseph Smith or Sidney Rigdon, or for that matter the most learned men in the world, fraudulently produced the Book of Mormon, how could they possibly have escaped coloring the pretended ancient text with anachronisms of the nineteenth century?

Let us examine a few of the facts.

The word "Bible" comes from a Greek work "Biblia" and was not used by the original Hebrew prophets. The only use of the word "bible" in the Book of Mormon is in a prophecy by Nephi (2 Nephi 12:45-64) about what would happen in the nineteenth century ("A bible, a bible, we have got a bible").

There are no decimals in the Book of Mormon. Decimals were not invented until after the beginning of the Christian Era.

C. E. Moore, writing in the "Improvement Era," says: "One of the best methods of detecting a forgery from a historical document is to examine it for things that did not exist at the time the article was supposed to have been made."[2]

Mr. Moore cites numerous modern words not found in the Book of Mormon: "namely," "as follows," "the following," "to wit," "the foregoing," "the above," "to sum up," "for instance," "for example," "to recapitulate," "and so on," which are not found in the Book of Mormon. They are foreign to ancient Hebrew speech.

Hosea (2:17) prophesied that the Israelites would no more use Baal names. According to W. F. Albright, author of "Archaeology and the Religion of Israel" (1946), "Out of some 400 personal names among the Elephantine papyri (sixth century B.C.), not one is compounded of Baal." There are no Baal names in the Book of Mormon.

J. N. Washburn, in his book "Contents, Structure, and Authorship of the Book of Mormon," says that there is not a name in the entire record which begins with F, Q, W, X, or Y . . . In the Bible also there is no name beginning with these initials.

Franklin S. Harris, Jr., after years of research, says: "It is remarkable coincidence that the word 'deseret' ... enjoyed a position of ritual prominence among the founders of the classical Egyptian civilization, who associated it very closely with the symbol of the bee. The word is DSRT; the vowels were not written then."[3]

Another author points out the fact that many words which Joseph Smith must have known, and which would have been useful in the book, are entirely lacking. Examples used are moat, embankment, palisades, coat of mail, trenches, maneuver, skirmish, invasion, headquarters, garrison, and militia.

Writers have noted that there is no trace of modernity in the book. The word "music" is not used. Such scientific terms

as hurricane, longitude, harbor, gulf, continent, temperature, tides, and elevation do not appear.

Hugh Nibley notes the remarkable coincidence of a predominance among both Nephite and Egyptian judge names with the prefix "pa" (EGYPTIAN: Panezem, Pakebis, Panes; NEPHITE: Pahoran, Paanchi, Pacumeni.)* Concerning synchronisms existing between the Eastern Mediterranean world of 600 B. C. and the Book of Mormon, Nibley wrote in the "Improvement Era":

> By harping on the peculiar neo-Egyptian language of the Nephites, by furnishing a list of their personal and place names, by pretending to describe political conflicts originating in the Old World, the author of the Book of Mormon plays right into the hands of modern critics. For the Near East of 600 B.C. is no longer the twilight zone of gorgeous discoveries it was in the days of Joseph Smith. Any fabrication by him or even his most learned contemporary would necessarily appear today as a mass of blunders in which some accidental resemblance to truth might be detected once but hardly twice.[4]

William Woodhead, R.L.D.S. research scholar of half a century ago, wrote in the "Saints Herald": "The designation 'land of' (land of Jerusalem, 1 Nephi 1:38) shows signs of having been written in a system that was not yet discovered. Champollion and Young read the first Egyptian heiroglyphics sixteen years later (1846)." Since Woodhead's time we have new evidence on the Book of Mormon phrase, "land of Jerusalem." The Amarna Letters, discovered in 1887 and now deciphered, contain this sentence: "A city of the land of Jerusalem Bet-NINIB has been captured." (See F. G. Bratton, "A History of Egyptian Archeology," pp. 219-222, (1968).

REFORMED EGYPTIAN

R. C. Webb in his book "Joseph Smith as a Translator" shows pictures of the three systems of writing available in 600 B.C. (cuneiform, Semitic, Egyptian) and then says:

> Even a brief review of the several systems of writing available in 600 B.C. demonstrates that no system of writing other than one of Egyptian origin could have served the double ends of brevity in expression (using a minimum number of individual characters) and capacity for diminution (writing each character small, without disguising its identity).[5]

The Book of Mormon says: "And now behold, we have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in the Hebrew" (Mormon 4:98–99).

Were there libraries or books available in the backwoods western New York in the 1820's so Joseph Smith could have done research to find that ancient demotic-style Egyptian was far superior to any other ancient system available for inscribing history on metal plates and that it took less space to write in Egyptian than in Semitic Hebrew?

Joseph Smith said: "I wish to mention here that the title page of the Book of Mormon is a literal translation taken from the very last leaf, on the left hand side of the collection or book of plates." Did Joseph Smith know at age twenty-four that Hebrew is written from right to left?

Of necessity our treatment here can scarcely give any more than a bird's-eye view of the vast area of anachronistic peril that the Book of Mormon traverses.

J. N. Washburn devotes a great deal of his book, "The Contents, Structure, and Authorship of the Book of Mormon," to the dangers involved in the Book of Mormon carrying on a complicated narrative (sometimes several narratives going on contemporaneously) dealing with movements of people, names, dates, places, geographical commitments, teachings, and ideas – and all this without apparent slip-up.

It evidently does not take an expert to see that the literary fingerprints in the Book of Mormon indicate multiple authorship. The presence of synchronisms on such a far-flung scale and the absence of anachronisms in the face of the circumstances associated with its coming forth make it indeed "a marvelous work and a wonder." The absence of anachronisms in the one book in all history most susceptible to this type of error, and the presence of anachronisms in the works of learned men critical of the Book of Mormon, is surely something to think about.

1—Hugh Nibley, "An Approach to the Book of Mormon"; 2—C. E. Moore, "Improvement Era," 52,644 (1949); 3—Franklin S. Harris, Jr., "Book of Mormon Message and Evidences," p. 115; *See Genesis 41:42—45 for Egyptian judge-name given to Joseph; 4—Hugh Nibley, "Improvement Era."; 5—R. C. Webb, "Joseph Smith as a Translator," p.15

THE WORD "BIBLE"

Question 28 – *The word "Bible" is of modern origin and was not used by the original Hebrew prophets. Why does it appear in the Book of Mormon?*

Answer – The only use of the word "bible" in the Book of Mormon is in a prophecy by Nephi about what would happen in the nineteenth century (see 2 Nephi 12:45–64). Prophecy is foreknowledge, so the use of "bible" in 2 Nephi is evidence of revelation, as is Isaiah's use of the word "Cyrus" (Isa. 44:28) long before Cyrus was born.

THE NAME "SAM"

Question 29 – *How come Lehi, who lived 600 years before Christ, named one of his sons Sam, a typical Yankee nickname for Samuel, popular in New York when the Book of Mormon was printed?*

Answer – Sam is a noted Egyptian name. Sam Tawi was the name of an ancient king (of the 11th dynasty); Sam Behutel was a god of a district in Egypt.

(See Hugh Nibley, "Lehi in the Desert and the World of the Jaredites," p. 22).

ALPHA AND OMEGA

QUESTION 30 – *"I am Alpha and Omega" (3 Nephi 4:48). Why would Christ use Greek terms to a people who had no knowledge of Greek?*

ANSWER – There is no positive evidence that Christ used these Greek terms in speaking to the Nephites. He apparently used whatever terms in their language conveyed the concept of "the beginning and the end." The Greek words "Alpha and Omega" appear in the modern English translation of the Nephite account.

Here seems to be another case in which a foreign term has been accepted into the English because of a shade of meaning or feeling which it carries. While one could simply say, "beginning and end," the term "Alpha and Omega" to the English ear carries a grandeur which gives feeling to the concept. This seems to be a translation term in which use is made of the Greek term for its effect on the English ear, rather

than because the exact Greek term as such appeared in the original. The concept was in the original, but the term used to convey it to English was the Greek term which the English language borrowed.

Another possibility is that the Nephites could have known this Greek phrase. According to W. F. Albright, archaeological discoveries in Palestine have recently revealed that there was a close relationship between the Greeks and Israel of 600 B. C.[1] (This was the date the Nephite colony left Palestine for the New World.) So it is not impossible that some affinities of language could have occurred and that the Nephites may have had knowledge of some Greek words, even as many United States citizens today have knowledge of such Mexican words as "pronto," " agua," "Dios," and "bueno."

1—W. F. Albright, "The Archaeology of Palestine," pp. 143—193.

DISSENTERS AND SECRET SOCIETIES

QUESTION 31 – *Do references to such things as "secret societies" and "dissenters" date the origin of the Book of Mormon as nineteenth century rather than 2,000 years ago?*

ANSWER – Why should the term "dissenter" date the book as nineteenth century? There have been dissenters from every social movement which has gained any recognition by a considerable group of men ever since society has achieved sufficient organization for it to be called a society. The term simply means non-conformists, opponents, or apostates, and the Bible is full of the stories of those who have rebelled against existing civil, social, and religious conditions and movements. A traditional biblical example is the division of the kingdom through the dissension between Rehoboam and Jeroboam over taxation. The Bible uses the word "dissension," as per dissension between Paul and Barnabas Acts 23:7–10; Acts 15:2). See also Psalms 26:4. Does the use of the term "dissension" in the scriptures date the Bible as nineteenth century rather than 2000 years ago? We think not.

In the matter of secret societies, the Jews apparently had a tradition of such, for a secret society was formed to dispose of Paul: "There lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him" (Acts 23:21). American Indian tribes have and have had secret societies dating back into antiquity. The Mayans have a secret society.

THE PENTATEUCH

QUESTION 32 – *Some Bible scholars claim that the Pentateuch is of multiple authorship and was assembled centuries after Moses' time, yet the Book of Mormon says the "brass plates" contained the five books of Moses (I Nephi 1:159). Is this not evidence of error in the Book of Mormon?*

ANSWER – Some critics have condemned the Book of Mormon on the basis of the Pentateuch theories of Biblical higher criticism. Some Biblical critics believe they have found textual and literary evidence that the first five books of the Bible, generally referred to as the Pentateuch, are of multiple authorship and were assembled centuries after Moses' time.

The Book of Mormon says that the brass plates brought with Lehi's colony to America contained the "five books of Moses" (I Nephi 1:159).

As in the case of "Second Isaiah," the Book of Mormon collides with the critics who deny that Moses was the author of the Pentateuch and who claim that the Book of Deuteronomy was not completed until 400 B.C., whereas it was brought to America in 600 B.C. by the Nephites.

S. J. Sjodahl says: "The Mosaic authorship of these books was accepted by the translators of the Septuagint (completed probably about 285 B.C.), also by Jewish and Christian early writers, such as Josephus, the authors of the Talmud, Jerome, Origen, etc. It was, above all, accepted by our Lord who always refers to the Law (the Torah) as written by Moses (Comp. Matt. 8:4; 19:18, Mark 7:10; Luke 16:31; 24:27, 44; John 5:45–47; 7:19, 22, 23). The first doubt expressed of the Mosaic authorship, in England, was by Hobbs, a philosopher, in the year 1659, at least three thousand years after Moses, and he may have taken his clue from an obscure writer of the thirteenth century, who is said to have been the first in this field of skepticism."[1] (See also Joseph Angus, "Bible Handbook," p. 380).

One does not have to be a scholar to recognize that the question of the authorship of the Pentateuch and the date of its composition are controversial issues that are highly speculative.

"The Westminster Dictionary of the Bible" says: "The documentary theory of the formation of the Pentateuch is generally known as the . . .'Wellhausen hypothesis.' "[2] (For a good review of conflicting theories of various schools on the Pentateuch, see pages 467-470 in this work).

Klosterman held that the linguistic diversities, especially in the most variable element of the divine name, etc. can be charged to the "changes which the text of the Pentateuch has suffered in the course of time."[3]

NEW TESTAMENT TREATMENT OF PENTATEUCH

William Henry Green of Princeton asserted: "The Mosaic authorship is conclusively decided by the manner in which the books are referred to by our Lord and his apostles and that no further proof is required."[4]

If the Book of Mormon is challenged by critics on the Pentateuch, so are Jesus, Paul, and the apostles.

G. R. Driver, one of the most noted of the Biblical critics, says of Jesus: "He accepted, as the basis of His teaching, the opinions respecting the Old Testament current around Him . . . in no single instance, so far as we are aware, did He anticipate the results of scientific inquiry or historical research."[5]

It appears that critics of the Book of Mormon on the Pentateuch or Deutero-Isaiah questions are in the same category with G. R. Driver and other Bible critics who are setting their wisdom derived from controversial data above that of Jesus Christ, the apostles, and prophets of the New Testament.

1—J. M. Sjodahl, "An Indroduction to the Study of the Book of Mormon," pp. 200—201; 2—"The Westminister Dictionary of the Bible," p. 457; 3—"The New Shaff-Herzog Encyclopedia of Religious Knowledge," Vol. 5, pp. 264—265; 4—Ibid, p. 261; 5—G. R. Driver, "Introduction to the Old Testament," Preface xii.

DEUTERO – ISAIAH

QUESTION 33 – *The Book of Mormon indicates that all of the Book of Isaiah was written by the same author. Modern authorities say that chapters 40-66 were written by a "second Isaiah" after 540 B.C. How do you explain this?*

ANSWER – One of the challenges to the authenticity of the Book of Mormon is the development of the theories of Deutero or Tritero Isaiah. Modern critics say chapters 40 to 66 are greatly different in style and were written by a "second Isaiah" after 540 B.C. in the time of Cyrus. This challenges the Book of Mormon on two fronts:

1. The Book of Mormon ascribes the entire book to the prophet Isaiah and quotes extensively from the latter part that critics ascribe to an unknown writer after 540 B.C.
2. If the latter half of Isaiah was written after 540 B.C., how could Lehi have brought it with him to the New World in 600 B.C.?

Sidney B. Sperry writes that certain schools of Old Testament scholars doubt that the prophet Isaiah was responsible for much of the book that bears his name. They think portions were written long after 700 B.C., and that such portions were therefore not in existence when Lehi left Jerusalem at the beginning of the sixth century B.C. The all-important discovery in 1947 in Palestine of the entire Book of Isaiah on an immense parchment scroll excited, and continues to excite, all Biblical scholars. Professor William Foxwell Albright and other experts who have begun the study of this Isaiah scroll are of the opinion that the Hebrew script found on the scroll dates the manuscript from about the second century B.C. It is the oldest original Old Testament manuscript known today. If the Book of Isaiah was intact as early as 200 B.C., many of the reasons given by those who think it was not the product of the one man, Isaiah, fail. There is a strong possibility it was a single unit four centuries earlier – in the time of Lehi and the brass plates.[1]

Higher critics must deal with some facts of history before their claims can be allowed. We quote Josephus, "Thus saith Cyrus the King: 'Since God almighty hath appointed me to be King of the habitable earth, I believe that He is that God which the nation of the Israelites worship, for indeed He foretold my name by the prophets, and that I should build Him a house at Jerusalem, in the country of Judea.' (Isaiah 44:28, 45-13). This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies; for this prophet said that God had spoken thus to him in a secret vision: 'My will is that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple.' This foretold by Isaiah 140 years before the temple was demolished. Accordingly, when Cyrus read this, and admired the Divine power, and earnest desire and ambition seized upon him, to fulfill what was written."[2] (See Ezra 1:2).

We do not agree, nor do all "authorities" agree, that there were two or three different Isaiahs. Until this is a proven fact, the criticism is not valid. The question deserves much more consideration and explanation than merely a categorical dismissal.

The Isaiah problem is a comparatively recent development. S. B. Sperry says: "There is no evidence that the ancients who lived a few hundred years after Isaiah's time knew of any problem in connection with the great prophet's writings. The Greek translator of Isaiah whose work is part of the Greek Bible (Septuagint) probably made this translation about 200 B.C. but betrays no sign that the sixty-one chapters of the book are not all Isaiah's work."[3]

Jesus Ben-Sirach (see Apochrypha, Ecclesiasticus 48:20-25), who wrote about 180 B.C., referred to Isaiah as one of the great characters of Hebrew antiquity and quoted enough from the prophecy to indicate that by the beginning of the second century B.C. it had reached the form in which we now know it.

Concerning the partition of second Isaiah, Dr. Torry says: "The paring process begun with a pen knife, is continued with a hatchet, until the book has been chopped into hopeless chunks."[4]

Those scholars who have denied the purity of the Book of Isaiah may be divided into two groups, moderates and radicals.

The moderates believe forty-four chapters in Isaiah were not written by Isaiah.

The radicals accept only 262 verses of a total of 1,292 as being a genuine product of Isaiah.

WHY THE CRITICS HAVE DISMENBERED THE BOOK OF ISAIAH

1. Sidney B. Sperry notes: "It is a first principle that the historical horizon of a prophet belongs to his own time. This means that a prophet cannot see beyond the horizon of his own times. With some exceptions the critics who dismember Isaiah openly or tacitly deny the predictive element in prophecy. Professor Delitzsch says: 'in its eyes (newer criticism) only those prophecies find favor, of which a naturalistic explanation can be given.' "[5]

   Sperry continues: "According to the radicals it would be impossible for Isaiah, living about 700 B.C., to speak of Cyrus, who lived about 540 B.C. Consequently those sections of Isaiah connected in any way with Cyrus (44:28; 45:1) are dated . . . during or after the Persian king's lifetime. And in general since chapters 40–66 appear to the critics to have the exile as their center of interest . . . they cannot possibly come from the pen of Isaiah."[6]
2. The literary style of those chapters held not to be from Isaiah is different from those which are admitted to be the prophet's writing.
3. The theological ideas of the "non-Isaiah" portions differ from those of Isaiah.
4. Numerous other criticisms are offered, such as "the conversion of the heathen" in Isaiah 2:2–4. This concept lies quite beyond the horizon of any eighth century B.C. prophet and consequently should be relegated to a subsequent age.

If the critics are right, the Book of Mormon quotes extensive portions of the sayings of unknown prophets who lived sixty years or more after the Nephites were supposed to have left Jerusalem and mistakenly attributes them to Isaiah. This is the intellectual jam in which students of the Book of Mormon are supposed to find themselves.

Many great scholars through the years have held that the Book of Isaiah is a unity, and have shown that the critical hypothesis is far from being proved. Sidney Sperry gives a list of noted scholars who defend the unity of Isaiah.[7]

EXTERNAL EVIDENCE

1. Historical evidence in favor of "second Isaiah" is missing. Subjective analysis of the text of Isaiah, the results of which are disputed, cannot be accounted sufficient grounds upon which to put aside the ancient tradition.
2. The Septuagint and other ancient versions of scripture give absolutely no hint of the multiple authorship of Isaiah. They do not give us a single name of the ten or more prophets that are assumed by various critics to

have contributed to Isaiah's book.

3. Christ and his apostles credit the Book to Isaiah. The New Testament quotes from thirty-two chapters of Isaiah. There is not the slightest hint anywhere in the New Testament that any other prophet than Isaiah, the son of Amoz, was the author of the quoted passages. In fact, the emphasis is the other way (see Luke 4:18-21). Paul quotes Isaiah often and from many angles (see especially Romans). It seems passing strange that three minds so pentrating and spiritual as Christ's, Paul's, and Luke's could not see a little of what modern critics see.
4. Jesus Ben-Serach, about 180 B.C., when recounting the history of Hezekiah's day, recorded that Isaiah the prophet "saw by an excellent spirit what should come to pass at the last; and he comforted them that mourned in Zion. He showed the things that should be to the end of time, and the hidden things or ever they came." (Ecclesiasticus 48:24-25, The Apocrypha Revised Version).
5. Josephus says that Cyrus the king was especially impressed by a prophecy of Isaiah to the effect that God had chosen him (Cyrus) to send Israel back to their own land and to build the temple. There then follows a rather extended description of how Cyrus helped the Jews to go to their native land and begin the reconstruction of their temple. Josephus also makes the following interesting statement concerning Isaiah: "Now as to this prophet, he was by confession of all a divine and wonderful man. . . hewrote down all his prophecies, and left them behind him in books that their accomplishment might be judged of from the events by posterity."[8]

   Even after discounting Josephus for his weaknesses as a historian, it is hard to believe that he would deliberately manufacture letters purporting to be from Cyrus that confirm Isaiah's prophecies made nearly 200 years before the Persian king's time.

   For a fuller treatment of the Deutero – Isaiah problem, see Dr. Sidney B. Sperry's "The Book of Mormon Testifies," Chapter 21, p: 384.

1—Sidney B. Sperry, "Our Book of Mormon," Chapter 14, pp. 155—177; 2—Josephus, "Antiquities of the Jews," Book XI, p. 321 1957 edition; 3—Sidney B. Sperry, "The Book of Mormon Testifies," p. 384; 4—"The Second Isaiah," pp. 4—5; 5—Sidney B. Sperry, "The Book of Mormon Testifies," p.388; 6—Ibid., pp. 388—389; 7—Sidney B. Sperry, "The Book of Mormon Testifies," p. 392; 8—Josephus, "Antiquities of the Jews," 2:XI, 1—2

BURNT OFFERINGS

Question 34 – *Since only the priests of Levi were authorized to offer burnt offerings to the Lord, how is it that Lehi, of the tribe of Joseph, could do so? (I Nephi 1:34).*

Answer – The premise that only the priests of Levi were authorized to offer burnt offerings is incorrect. There are scriptural precedents for others than the tribe of Levi acceptably offering burnt offerings. Gideon, one of the judges of Israel, was of the tribe of Manasseh. The Lord commanded him to build an altar, and he did so, offering burnt offerings to the Lord, which was a priestly function. (See Judges 6:24–26).

The question now arises, if an angel of the Lord could authorize Gideon to offer burnt offerings according to the law of Moses, why could not the Lord authorize Lehi to offer burnt offerings, *providing no one else of the colony was of the tribe of Levi?*

Biblical authorities say that under the Deuteronomic Code it was permissible for a man to offer sacrifice for his own family. Charles Foster Kent says: "From the laws regarding sacrifice, it would also appear that not the priest, but each individual offerer, still slew the sacrificial victim, and himself presented certain parts to Jehovah. The rest he shared with his family and the dependent members of the community."[1]

1—Charles Foster Kent, "The Kings and Prophets of Israel," pp. 231—232

THE SOUL DIE?

Question 35 – *Does the Book of Mormon teach that the soul can never die?*

Answer – One critic picks a phrase out of context, "the soul can never die" (Alma 9:34), and then quotes Ezekiel 18:20: "The soul that sinneth, it shall die." Then it is asked which is true, the Bible or the Book of Mormon? The phrase referred to, which was used against the Book of Mormon, was selected out of a statement which "one Antionah who was a chief ruler among them" (counterpart of a Pharisee) was addressing to the Book of Mormon prophet Alma. (See "Awake Magazine," January 22, 1953.)

Later verses in the same discourse out of which the phrase "the soul can never die" is lifted, read: "And we see that death comes upon mankind" (Alma 9:40), and "Therefore God gave unto them commandments . . . . that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness" (Alma 9:52).

The Book of Mormon states throughout that the soul that sins shall be destroyed and die. A sample follows: "Arise from the dust, my sons, and be men . . . that ye may not incur the displeasure of a just God upon you, unto the destruction, yea, the eternal destruction of both soul and body" (2 Nephi 1:36–37).

ETHIOPIA AND ISAIAH 18

Question 36 – *Since Ethiopia is a small country in Africa, how can it fit into the prophecy of Isaiah (18:1–3) about a land shadowing with wings (North and South America) beyond the rivers of Ethiopia?*

Answer – "The Ethiopia of antiquity was not the same as the Ethiopia of today."[1]

"The Biblical Cush – the name originally given by the Greeks to the southern parts of the known world. It is divided, according to the poems of Homer, into eastern and western Ethiopia, and this distinction is repeated by Herodotus, and by the later Greek and Roman geographers . . . African Ethiopia, which is called in the Bible the land of Cush, embraced, according to Pliny, 45 distinct Kingdoms."[2]

The Encyclopedia Britannica says: "In the Homeric poems, the Aethiopes are the furtherest of mankind; the Gods go there to their banquets and probably the sun sets in their country."[3]

1—Collier's Encyclopedia, Vol. 9, pp. 349—351; 2—Encyclopedia American, Vol. 10, p. 546; 3—Encyclopedia Britannica, Vol. 8, p. 778

BIBLE REFERENCES & THE BOOK OF MORMON

Question 37 – *Are Biblical references used in support of the Book of Mormon, such as "the stick of Ephraim" in Ezekiel 37:15–19, valid in the face of criticisms otherwise?*

Answer – THE STICK OF EPHRAIM

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand" (Ezekiel 37:15–19).

Concerning the "stick of Judah" referring to the Bible and the "stick of Ephraim" referring to the Book of Mormon, Larry S. Jonas says the sticks may indicate tribes, not books. He then suggests that the records of the southern Kingdom (Judah), and the records of the northern Kingdom (Ephraim) which he equates with Israel, would be joined and become one. He claims Ezra did this after the return from captivity, thus fulfilling the prophecy of Ezekiel 37:15–19. Mr. Jonas apparently fails to take into account the fact that the combining of the records of Judah and Israel took place before Ezekiel's prophecy. (See: "Mormon Claims Examined," Larry S. Jonas.)

The Encyclopedia Britannica under "Bible" says that the J (Judah) and E (Elohistic) documents of the Pentateuch were combined about 650 B.C., and Ezekiel's oracles are dated in his book from 592 to 570 B.C.

The so-called Elohistic (E) document of the Pentateuch, running parallel to the J document, was composed presumably by the Priests of Bethel about 750 B.C. It is the swan song of north-Israelite literature. (See Encyclopedia Americana under "Bible").

DEUTERONOMY 33:13–17

Jonas' "Mormon Claims Examined" takes note of the wonderful description of America to be found in Joseph's blessing and then says: "To prove that Jews would come to America does not prove the family of Lehi were those Jews."[1] There is no other historical claim of a colony of Hebrews coming to the "land shadowing with wings" in Biblical times other than the Book of Mormon account.

ISAIAH 29

Mr. Jonas interprets the 29th chapter of Isaiah as being fulfilled in New Testament times. In seven pages of comments on the 29th chapter of Isaiah, the "Interpreter's Bible" applies no part of it to New Testament Times (pages 322–329). Mr. Jonas' interpretation of the 29th chapter of Isaiah is too tenuous and unimpressive to warrant further treatment here.

THE SEA OF JAZER

"For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea" (Isaiah 16:8).

Jeremiah 48:32 states: "O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage."

Jonas' "Mormon Claims Examined" suggests that these texts do not refer to Lehi and his family leaving Jerusalem before Nebuchadnezzar's attack and crossing the ocean to America. He says Jazer is a town towards Moab, and theorizes that there was a sea there in ancient times which was crossed to get to Moab, and that the sea crossed was not an ocean. He offers no documentary evidence that a sea once existed in this region. ("Mormon Claims Examined," pp. 70–71)

We offer documentary evidence that a sea could not have existed between the Jordan Valley and Jazer. Hastings "Dictionary of the Bible" says: "Jazer––a town east of the Jordan in Gilead and belonging to the tribe of Gad: Jazer is on a high plateau which slopes away towards the Jordan Valley."[2] "Harpers Bible Dictionary" says: "Jazer––the region around what became the town of Jazer was in the midst of highlands so well suited for cattle grazing that the tribes of Reuben and Gad requested it." (Numbers 32:1–5).[3] "Highlands" or "a high plateau" sloping away towards the Jordan Valley is hardly a proper place to locate a sea.

ZECHARIAH 2:3–4

"And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."

Jonas' "Mormon Claims Examined," page 75, says this prophecy does not refer to Joseph Smith but was written to encourage the Jews in their rebuilding Jerusalem after the seventy years captivity. Mr. Jonas overlooks the fact that it was to "be inhabited as towns without walls for the multitude of men and cattle therein." The Jews did not build outside the walls until modern times. The modern part of Jerusalem today is built without the walls for the "multitude of men and cattle therein" for the first time in history.

The prophecy continues with: "Come forth, and flee from the land of the north, saith the Lord . . . and many nations shall be joined to the Lord in that day, and shall be my people" (Zechariah 2:6, 11).

Obviously, the lost tribes did not return from the north; neither were many nations joined to the Lord at the end of the Babylonian Captivity.

REVELATIONS 14:6–7

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Revelation 14:6–7).

Mr. Jonas thinks that this does not refer to an angel coming to Joseph Smith. However, he says that this is a prediction of events future to the New Testament. Mr. Jonas concludes that "we are still looking for the fulfillment of Revelation 14:6."[4]

Such a weak position, in face of the fact that the coming of the angel to Joseph Smith and the restoration of the Old Jerusalem gospel has had tremendous impact upon the modern religious world, will hardly satisfy sincere seeking minds.

1—Larry S. Jonas, "Mormon Claims Examined," pp. 69—71; 2—Hastings "Dictionary of the Bible," Vol. 2, p. 553; 3—Harpers "Bible Dictionary," p. 203; 4—Larry S. Jonas, "Mormon Claims Examined," pp. 77, 79

AN AUTHENTIC RECORD?

Question 38 – *Can you show me some evidence from the Book of Mormon that shows the book to be an authentic record?*

Answer – The Book of Mormon is committed to the existence of Egyptian-style writing in ancient America (Mormon 4:98). The first announcement of the discovery of hieroglyphics in Mexico and Central America is credited to Stephens and Catherwood some ten years after the copyrighting of the Book of Mormon.

The Book of Mormon states: "None other people knoweth our language, and because that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof" (Mormon 4:100). How would Joseph Smith or anyone else have known in 1830 that hieroglyphics existed among the undiscovered ruins in Central America, and that when they would come to light no one would be able to read them because the Nephites had "altered" and "reformed" the Egyptian system? By means of the Rosetta Stone scientists deciphered the Egyptian code, but the Mayan code has not yet been deciphered (with the exception of some dates and religious symbols).

"And I, Nephi, did build a temple: and I did construct it after the manner of the temple of Solomon" (2 Nephi 4:22). Josephus' "Antiquities of the Jews" and the Old Testament indicate Solomon's temple was divided into an outer court, inner court, and "Holy of Holies." The Temple of the Cross at Palenque, Chiapas, Mexico, has this floor plan, as do other pre-Hispanic Mesoamerican and Peruvian temples.

The Book of Mormon claims that Israel was to be restored after publication of the Book of Mormon (2 Nephi 12:79–80, 87). Israel is now a nation again.

IRON – STEEL – MACHINERY (Jarom 1:19)

The Book of Mormon has long been criticized for the claim that America's early inhabitants smelted iron, but in 1951 the first book was published claiming the discovery of iron smelting furnaces in prehistoric American archaeological sites. (See Captain Mallery, "Lost America, The Story of Pre-Columbian Iron in America.") Other writers are now making similar claims.

A social and stewardship system of "all things common" was practiced in Book of Mormon times (Mosiah 2:24–44; 9:60–64). Authentication: F. A. Stahl, "The Land of the Inca," p. 19. See also Roy E. Weldon, "Other Sheep," p. 131.

Nephite explorers discovered the ruins of the earlier Jaredites who came from the Tower of Babel. These discoverers made an "archaeological" collection (Mosiah 5:60–67). The Mayas actually made archaeological collections of a previous civilization, as at Uxmal, Yucatan, Mexico.

How could the Book of Mormon describe, in 1830, several hundred major and minor details of ancient American civilizations, for which there was no scientific basis at the time, and for which there is now corroboration, if the Book of Mormon is not all it claims to be?

Fortifications, walled cities, deep moats, and defenses built of stone are described by Nephite historians (Alma 21:129, 164, 170; 22:1–6). Numerous details concerning these fortifications have now been authenticated by archaeological exploration. For supporting evidences see "The Great Wall of Peru,", National Geographic Magazine, January, 1933; "Further Explorations in the Land of the Incas," National Geographic Magazine, May, 1916; Stephen D. Peets, "Ancient Monuments and Ruined Cities," Vol. 4, pp. 458–460; and A. Hyatt Verrill, "The American Indian," pp. 186–187.

The Nephite prophet Alma described the "course" of the Lord as "one eternal round" (Alma 5:35). Lincoln Barnett's book about Dr. Albert Einstein says: "In the Einstein Universe there are no straight lines; there are only great circles."[1]

Dr. Tozzer of Harvard University stated that John Lloyd Stephens (1839) has been termed quite correctly "the Father of the Maya" and "discoverer of the Maya culture" (Los Mayas Antiguos, 1941). Victor W. von Hagen, in his biography of Stephens, says of Americans living in 1839: "No one dreamed that throughout the tablelands of Mexico, in the tangled scrub-jungles of Yucatan, there stood, covered by jungle verdure, ruins of temples, acropolises, and stone causeways of a civilization as great in extent as Egypt's." (See von Hagen's "Maya Explorer: John Lloyd Stephens and the Lost Cities of Central America and Yucatan," 1947).

For one of the authors (R. W.), it has been a lifelong hobby to investigate the claims of the Book of Mormon of 1830 in relation to subsequent discovery, research, and exploration. Twenty-four trips to Latin America and the perusing of several hundred books and many scientific papers have resulted in a backlog of several hundred claims that were in the Palmyra edition of the Book of Mormon of 1830 which Joseph Smith could not have naturally known about and which have been and are continuing to be corroborated.

A. Hyatt Verrill, a noted explorer of ancient American ruins, has recognized that the Book of Mormon was ahead of its time. His letter, dated June 27, 1946, at Lake Worth, Florida, which is now in our files, says this about the Book of Mormon: "My archaeological studies convinced me that the Book of Mormon was inspired, for it contained many archaeological and historical facts which were absolutely unknown at the time it was written."[2]

Napoleon Hill, noted biographer and writer, recognizes this same time factor phenomenon. He writes: "It was faith which revealed to Joseph Smith fragmentary evidences of a civilization which preceded the American Indians on this continent, at least a hundred years before positive evidence of such a civilization was unearthed on the North and South American continents."[3]

Regarding the dearth of documentary material available to John L. Stephens, his biographer wrote in 1947: "It was a simple bibliographic fact in 1839 that there was no literature available to the American reader on the ancient American civilizations other than those (Kingsborough's "Antiquities of Mexico," Volumes 1–6) recently published, which Stephens had read . . . The reports on the Maya, voluminous, detailed investigations made by priest and soldier, still lay unpublished in the Spanish archives, or if printed, had been issued in editions of such rarity that they were inaccessible to scholars in America. Actually, before one could attempt literary research on these pre-Columbian civilizations, or the history of the Conquest, one would have to create an entire manuscript library."[4] It should be noted here that Kingsborough's "Antiquities of Mexico" was published in England after the Book of Mormon had been copyrighted in Washington, D.C.

A. B. French, writing in 1892, said: "Joseph Smith revealed to the world over sixty years ago, historical and scientific truths that every research of the modern archaeologist has tended to confirm . . . Remember that at the date of Joseph Smith's revelations, nothing was known of the extensive ruins in Central America. The explorer had not then penetrated the great tropical forests to learn of this decayed civilization. An unlettered boy tells of a great civilization that had faded away more than 2,000 years ago. How did he come to know of the

ruins in Central America? . . . Joseph Smith was an ignorant boy and not a learned and cultured man, when he began his revelations, but he anticipated science and led the way."[5]

For a detailed and excellent coverage of further evidences concerning the very limited information available to Joseph Smith in 1830, see "Modern Knowledge of the Antiquities of America," Elder H. A. Stebbins, originally published in "Zion's Ensign," March 25, 1897. See also Dr. Evan Shute's article on the same subject in the "Saints' Herald," November 14, 1942.

1—Lincoln Barnett, "The Universe and Dr. Einstein," p. 93; 2—Quoted from Roy E. Weldon, "Other Sheep," p. 113; 3—Napoleon Hill, "The Law of Success," Vol. 2, p. 145; 4—Victor W. von Hagen, "Maya Explorer, John Lloyd Stephens and the Lost Cities of Central America and Yucatan," p. 78; 5—A. B. French, "Gleanings From The Rostrum," (1892), quoted from Franklin S. Harris, Jr., "The Book of Mormon Message and Evidences," p. 58

FURTHER AUTHENTICATION

Question 39 – *Does the Book of Mormon give some new information for which there was no scientific or historical basis in 1829?*

Answer – 1. MINERAL WEALTH.

The Book of Mormon states that there was a rich supply of gold in ancient America (2 Nephi 4:21). Although the Incas and Aztecs had some gold, the rich extent was not discovered until many years later. The first gold strike in California was not until 1848. The Book of Mormon also mentioned copper, which in 1829 was an unknown quantity in the United States. Michigan copper deposits were discovered after 1830. The Book of Mormon referred to America as a land "choice above all other lands" (I Nephi 3:176; Ether 1:29) which was also new information in 1829.

2. KNOWLEDGE OF ASTRONOMY.

Helaman 4:62 in the Book of Mormon states: "For sure it is the earth that moveth, and not the sun." While Joseph Smith could have known this fact in 1829, there was no information available at that time to show that the ancient historian, Helaman, could have known it. We can scarcely conceive of anything more startling than the 1830 Book of Mormon claim that there were astronomers in ancient America (about 60 B.C.), so highly advanced that they knew it was the earth that moved and not the sun.

Our own civilization did not positively prove the fact of the earth's rotation until Bradley's discovery of the aberration of light in A.D. 1727. S. G. Morley, of the Carnegie Institution, in an article in the "National Geographic Magazine," November, 1928, says the Mayan astronomers far excelled the ancient Egyptians and Babylonians in their knowledge of the movements of the heavenly bodies. Their mathematical system included the use of the abstract mathematical quantity of zero, which is recognized as one of the outstanding achievements in the history of the world.

William M. Hutchinson, in his book, "Time," published in 1959, says: "The Mayas accurately predicted eclipses of the sun . . . They charted the movements of the planets Venus and Mercury with precision. At the time of the Spanish Conquest of their land, their timekeeping and astronomy was the most advanced in the world."[1]

3. INSPIRATION AND COLUMBUS' DISCOVERY OF AMERICA.

According to the Book of Mormon, the prophet Nephi (580 B.C.) spoke of the Spirit of God inspiring a man to cross the ocean to this land (I Nephi 3:147). In 1830 the philosophers, poets, and historians had not yet commented on the spiritual motivation of Columbus. Joseph Smith had no outside source to resort to in order to learn of the Spirit of God descending upon Columbus. The famous Harvard philosopher, George Santayana, says: "Columbus found a world and had no chart, save one that faith deciphered in the skies; to trust his soul's invincible surmise was all his science, and his only art." The determination and faith of Columbus in his lone course against every known precedent and against the persuasions of all authorities of his time has been the puzzle of historians as well as the inspiration of poets. ("Sail on, sail on and on" – Joaquin Miller.)

The historian, P. DeRoo, says: "There is no sense in ascribing Columbus' admirable achievement merely to his enthusiasm or his genius. Foolhardiness would in this case be the more correct expression. Divine revelation only, or scientific acquirements could entitle him to predict with assurance as he did, the success of his undertaking. We may well ask whether Divine Providence traced beforehand those guiding lines on Columbus' chart."[2] The Book of Mormon prophet saw in a vision the Spirit of God descend upon a man (evidently Columbus). Columbus, in a letter to the king and queen of Spain (1503 A.D.) narrated a dream he had in which he heard a voice say, "He (the Most High) gave to thee (Columbus) the keys of those great gates of the ocean . . . which fast closed with such mighty chains."[3]

4. IDEA OF "DRAGONS."

The book of Mormon says the Lamanites "did fight like dragons" (Alma 20:49). The Consolidated Webster Encyclopedic Dictionary says the word "dragon" is of Greek origin and refers to "a fabulous animal . . . with crested head, and enormous claws and spouting fire." There appears to be no known basis for anyone in 1830 assuming that prehistoric Americans had any knowledge of this legendary Asiatic and Middle Eastern animal. In Number Six of the "Papers of the New World Archaeological Foundation" of Orinda, California, pages 10 and 18 (1960), there are drawings of the "dragon" of Middle America as found on stelae and pottery in Mexico.

There are many other instances of new information in the Book of Mormon for which there was no scientific or historical basis in 1829. These would include carvings on stone monuments including the date 600 B.C. Robert Martin says of the Mayas: "Their own records carved upon stone monuments, indicate that the Mayas laid the foundations of their great civilization as long ago as 600 B.C. Whence did the Mayas come? Where and how did they live before August 6, 613 B.C., when they carved their oldest known date upon a stone slab in Guatemala?"[4]

1—William M. Hutchinson, "Time."; 2—P. de Roo, "History of America Before Columbus," Vol. 2, pp. 501—502; 3—David H. Montgomery, "Leading Facts of American History," p. 18; 4—Robert Martin, "Popular Science," May, 1932

BOOK OF MORMON NAMES

Question 40 – *Is there evidence of popular Book of Mormon names such as Laman, et cetera, to be found in pre-Columbian nomenclature?*

Answer – There have been a number of lists made up comparing Book of Mormon names with native Indian words. The lists include some twenty examples of the word "Laman,"

with some variants in spelling. However, in the present stage of the science of linguistics as applied to native American Indian languages, it would appear that a scholarly investigation awaits careful exploration of this area by linguistic authorities.

An example of good evidence would be the Yucatec Maya day name "Mulu (c)." (See "Man Across the Sea," John L. Sorenson, p. 229, 1971). (See Alma 24:18, 19, 23, 27).

Sources that can be consulted for some 150 alleged Indian names exactly the same or similar to Book of Mormon names include the following:

1. "Laman Found," Ariel L. Crowley, "Improvement Era," Feb. 1951.
2. "Book of Mormon Rays on Scientific Paths," A. B. Phillips, "Saints Herald," August 25, 1920.
3. "Research Papers," Pearl Kinnaman, Foundation for Research on Ancient America, 202 S. Pendleton, Independence, Missouri, 64050.

KNOWLEDGE OF WHEEL

Question 41 – *Where is the evidence that wheels existed in ancient America as indicated in the Book of Mormon?*

Answer – Many writers, some of eminence, say the wheel was not known in America in pre-Columbian times. The inplication of this, if not the argument, is that the ancestors of the Indians did not come from Asia – if so, they would have brought with them a knowledge of the wheel.

In the Book of Mormon there are several references to the use of chariots, of which the following from about 90 B.C. is a sample:

> Now the king had commanded his servants previous to the time of the watering of their flocks, that they should prepare his horses and chariots, and conduct him forth to the land of Nephi. (Alma 12:77).

It is now established that the wheel was used in America long before Cortez conquered Mexico.

Under the heading of "Additional Evidence of Wheeled Toys in Mexico", we read in the periodical American Antiquity:

> Two recent articles have pointed out the use of wheeled toys in pre-Spanish times in Mexico. Evidence points to ceramic wheeled toys having been used in several localities in that country. Ekholm found them at Panuco, Vera Cruz; Staub collected one just south of Panuco; Drucker describes several from Tres Zapotes, Vera Cruz; Charnay dug up some at Tenenepango, southeast of Mexico City; and one was obtained by Saville in the Valley of Oaxaca.[1]

For a long time it was thought that the Mayas were unfamiliar with the use of the wheel. Recent findings by the Smithsonian Institution in Vera Cruz, Mexico, reported upon at a conference of the Mexican Society of Anthropology in September, 1946, appear to put this theory in doubt.

The following is from Gordon F. Ekholm, who writes under the heading of "Wheeled Toys in Mexico":

> In my opinion, the evidence to be presented indicates that the Indians of Mexico had some knowledge of the principle of the wheel in pre-Conquest times. This will come as a surprise to many, because the supposed absence of any knowledge of this principle in the New World has often been stressed in discussions concerning the origin of the American Indian and his culture.[2]

A considerable number of wheeled vehicles have been uncovered. One was found by Roberto Pavon in the town of Panuco, Vera Cruz, Mexico. Dr. Ekholm, in referring to this, states he found "twenty-two examples of separate wheels identical to those belonging to the complete toy. Many of these were found in the suburbs of Tampico." He further says: "The evidence reviewed so far seems to me to indicate fairly conclusively that miniature wheeled vehicles were made, and there was therefore some knowledge of the principle of the wheel in pre-Conquest Mexico."

It does not come as a surprise to believers in the Book of Mormon that a knowledge of the wheel was possessed in America in pre-Conquest times. Truth is bold, often making affirmations and waiting for the future to disclose confirming evidence. This is strikingly true concerning numerous claims in the Book of Mormon, which was published to the world in 1830.

A small wheeled relic, obtained by Marshall H. Saville on one of his expeditions to Oaxaca between the years 1898 and 1902, is in the American Museum of Natural History in New York, N. Y.

Helen Augur says: "But the Middle Americans know all about the wheel. They had no draft animals, so wheels were of no use except to amuse children."[3]

Despite statements from leading writers that the wheel was unknown in the New World, we can now say that the presence of wheeled toys in the New World must be recognized as completely unexpected.

1—See Gordon F. Ekholm, "Wheeled Toys in Mexico", American Antiquity, Vol. II, p. 222, (1946) Also National Geographic Magazine, September 1940; 2—Ibid; 3—Helen Augur, "Zapotec," p. 188

Sample of toy wheels found in Mexico.

GLASS

Question 42 – *Isn't it a little early to speak of glass only 100 years after the flood (Ether 1:61)?*

Answer – Modern discoveries make this question easy to answer today, but a few years ago it would have been necessary to accept this statement on faith alone, for there was little actual evidence available to the scientist. In a recent work called "New Light on the Most Ancient East," by V. Gordon Childe, is the following information:

True glass was known by the Sargonid period, about 2200 B.C. (p. 166). Pottery was fired at temperatures as high as 1200:. (p. 111). Even iron could be smelted in that early period (p.157).

Glass is mentioned nine times in the Bible, commencing with Moses in the Book of Exodus. According to the Encyclopedia Americana, by 1500 B.C. Egyptian glass makers were making glass ointment jars, bottles, cosmetic dishes, bowls, and even goblets. Glass objects were manufactured as early as 3000 B.C. The University of Chicago has a pale green cylinder of glass dating from this period.

PORES

Question 43 – *Does the Book of Mormon speak of skin pores (fifth century B.C.) before pores were known?*

Answer – The Book of Mormon's statement about the suffering of Christ, "Blood cometh from every pore" (Mosiah 1:101), has been criticized because it is claimed "pores" are a modern medical discovery and were unknown in ancient times.

Phillis Grills says: "Universal Encyclopedia, Vol. 7, p. 2402 speaks of internal pores associated with Asclepiades in the second century B.C. They were the passageways of the body controlling the four Humors. I have not had access to material to trace it back farther, although the same paragraph speaks of Hypocrates in the Fifth century B.C. teaching concerning the four Humors. I feel sure with further research we will find our word existed before 600 B.C. before Lehi left Jerusalem."[1]

Concerning the medical soundness of blood issuing from pores the following references can be consulted:

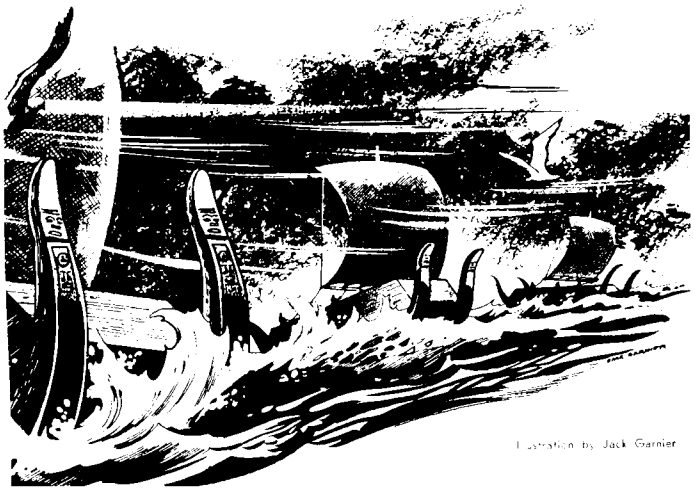
1. A DOCTOR AT CALVARY (The Passion of Our Lord Jesus Christ as Described by a Surgeon) By Peirre Barbet, M.D., p. 160. Translated by the Earl of Wicklow, published by P. J. Kennedy & Sons, New York, N.Y.
2. THE DEATH OF THE CROSS (A Physiological Study) by Dr. E. LeBec (of Paris). Published in the national Catholic magazine entitled "The Scapular" for the months March–April, 1942.

1—Phillis Grills, "Pores", Paper of Library of Foundation for Research on Ancient America, (Independence, Missouri)

JAREDITE BOATS

Question 44 – *How do you explain the Jaredite boats with holes in the top and bottom?*

Answer – According to the ancient chronicles and traditions of the Polynesians, the ancient vessels were so constructed on pontoons that the holes were above the water level much of the time. Thus, the holes were not below the water level except in times of storm, when they would need to be closed for short periods. The holes were in fact necessary for the success of ancient water travel. (See "Pilgrims of the Pacific," Saints' Herald, July 1, 1962).



Drawing of Jaredite boats by Jack Garnier.

"Popular Mechanics Magazine," June, 1907, describes United States lifeboats with valves in the bottom of the boat. If waves wash into the boat, the water immediately goes out through the holes in the bottom, which automatically close when the boat is emptied of water by the pressure from below.

In the "Saints' Herald," October 16, 1907, there is an article entitled, "The Jaredite Boats," by James W. Burns, showing diagrams comparing United States lifeboats and Jaredite boats or barges.

In 1830, when the Book of Mormon was published, the idea of self-emptying boats with holes in the bottom was unknown. An article in the "National Magazine" indicates that the first such boat was designed in Great Britain: "It was not until about 1851, however, that designs for a self-righti..g, self-emptying boat were presented in a contest for a one hundred guinea prize, offered by the president of the Royal National Lifeboat Institution, for the best model of a lifeboat. Two hundred and eighty models were sent in . . . James Beaching of Yarmouth garnered the prize, and with slight modifications becoming the foundation of the boat now in use. About thirty years ago the self-righting, self-bailing lifeboat, an ingenious device which has been in use in Great Britain for a considerable period, was introduced into the United States Lifesaving Service."[1] At the Columbian Exposition in Chicago in 1893, the United States Signal and Lifesaving Service exhibited lifesaving boats that are unsinkable and have holes in the bottom (tubular for shipping water that comes into the boat).

The Book of Mormon says the Jaredite barges were "peaked" and could be steered (Ether 1:46, 48). This accounts for the fact that the boats could keep together and all reach the New World at the same time (Ether 3:13–17).

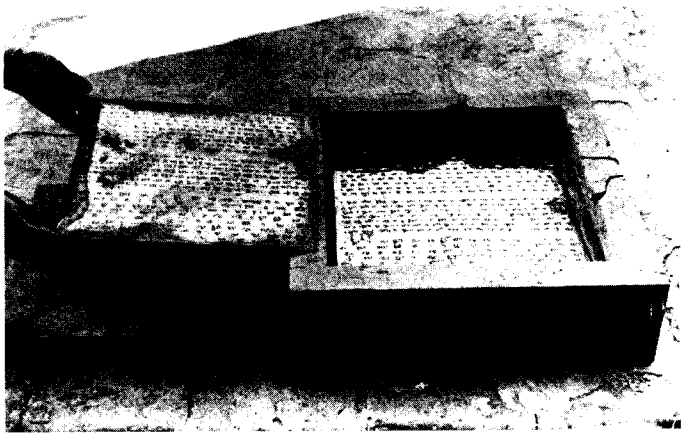
Sectarian ministers should not have too much difficulty understanding the Jaredite boats as compared to the five months afloat of the ark of Noah and the criticisms and difficulties the skeptics raise over that feat.

1—"National Magazine," November, 1906, p. 164

WRITING ON METAL PLATES

Question 45 – *I have been told on good authority that the Jews did not write on metal. What does this do to Nephi's account of the "plates of brass" (I Nephi 1:164)?*

Answer – The discovery of the Dead Sea scrolls, some of which were inscribed on metal, corroborates the evidence given in the Book of Mormon. Franklin S. Harris, Jr., made a graph entitled "Others kept records on metal plates." On this



Stone box with gold and silver inscribed tablets as found in ruins of Persepolis, Persia, by University of Chicago Oriental Institute archeologists dating from the Achernerrian period, 5th Century B.C. Courtesy of University of Chicago, photograph no. 22498.

graph he lists sixty-two instances of inscribed metal plates that have been found in the Near East, some dating as far back as 3,000 B.C. (Egyptian). Some of these metal tablets are now on exhibit in the British National Museum in London. None of these facts could have been known to Joseph Smith in 1830.

SUNKEN CITIES

Question 46 – *Are there any evidences that would confirm the claim in the Book of Mormon that during the great upheaval in America, while Jesus was on the cross at Jerusalem, cities were sunk in the earth and waters came up over them?*

Answer – The Book of Mormon account of the "great upheaval" involves the sciences of geology, seismology, and meteorology, and makes fabulous claims beyond the knowledge of that time (1830) which are now being corroborated. Among the fabulous claims of the three-hour upheaval in America while Christ was on the cross at Golgotha is the statement that three Nephite cities were sunk into the earth and that waters came up over them. If this were true, it is to be expected that ruins and artifacts should be found on the bottoms of certain lakes in Latin America. In 1951 a Chicagoan claimed to have discovered ruins of buildings at the bottom of Lake Titicaca in South America. We have a color slide taken by underwater photography on artifacts on the bottom of Lake Amititlan in Guatemala. (See "Scientific American," March, 1959.) Also, we have received pictures taken by skin divers of two pyramids protruding out of Lake Montebello in southern Mexico. The skin divers, working for the Milwaukee Museum, went down 140 feet to the bottom of the lake, near the bases of the pyramids. We have now on file several sites for skin diver exploration, where it is reported there are ruins under water in Latin America.

DARKNESS COVERING "WHOLE EARTH"

Question 47 – *Where is the evidence that darkness covered the "face of the whole earth" as recorded in Helaman 5:82 and 3 Nephi 4:18–21?*

Answer – The Book of Mormon says of the three days of darkness following Christ's crucifixion: " . . . darkness should cover the face of the whole earth, for the space of three days" (Helaman 5:82). The next verse, Helaman 5:83, contains this qualifying phrase: "And the angel said unto me . . . that these signs and these wonders should come to pass, upon all the face of this land." So it may be reasonable to believe that the reference to the "whole earth" was restricted to the American continents.

Following the crucifixion, Luke 23:44–45 records: "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst."

THE GREAT UPHEAVAL

Question 48 – *The Book of Mormon states that there was a great upheaval in ancient America (Helaman 5:75–79, 3 Nephi 4:6–15). Is there any basis in science for this?*

Answer – Helaman 5:75–79 includes this statement: "And there shall be many mountains laid low, like unto a valley, and there shall be many places, which are now called valleys, which shall become mountains, whose height thereof is great." The prophet Helaman is here speaking of events to transpire when Jesus was crucified.

According to Ora Pate Stewart, in her book "Treasures Unearthed," p. 29, corn stubble has been found in Peru two thousand feet higher than corn will grow today and where corn has not grown for two thousand years.

Cieza de Leon, writing about the traditions of Viracocha in Peru, says: "This man who thus appeared had great power, insomuch that he would change plains into mountains, and great hills into valleys . . . "[1]

After studying Indian traditions, Adolph Bandelier concludes that when Viracocha came, of heights he made plains and of plains, great mountains.[2]

Archaeologists are puzzled by finding vast ruins on high mountains or mountain ranges, one of them so high (Bolivia) that breathing is difficult. We have personally visited and

Tumbled ruins of once great city at Tiahuanaco, Bolivia.

photographed ruins on mountain elevations at Xochicalco, Monte Alban, and Giengola in Mexico, and Manta, Machu Picchu, and the high plateau of Tiahuanaco in South America. (See Chapter 5, "Other Sheep," Roy E. Weldon).

THE GEOLOGY OF COLOMBIA

Chamber's Encyclopedia, article "Colombia," p. 209, says of Colombia: "The geology of the country is very extraordinary. Everywhere . . . are found traces of stupendous catacysms and a disarrangement and intermixture of primitive and sedementary rock which assumes to put all classification at defiance."

The Encyclopedia Britannica says of Colombian geological formations: "They have been thrown into confusion by some unknown disturbance." (p. 109).

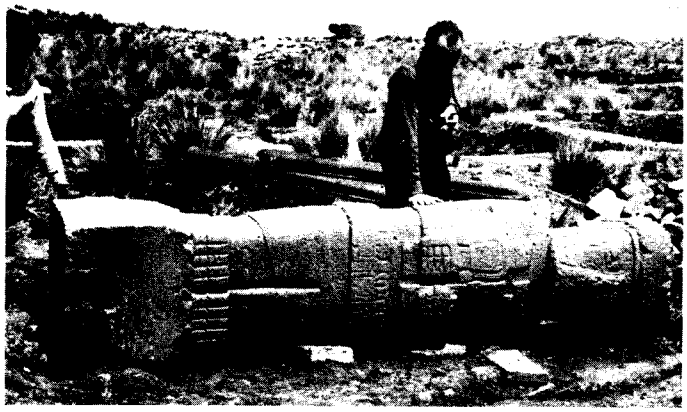
Clements R. Markham says of Peru: "Ruined edifices of unknown date and origin built of enormous stones, seem to point to a period when a powerful empire existed in Peru, long before the rise of the Inca dynasty. Tradition barely reaches to that remote period and the ruins are almost the only witness to the existence of a forgotten but mighty dominion."[3]

Mr. Markham says of the ruins of Tiahuanaco in Bolivia: "The establishment of such a center of power on a bleak plateau at so great an elevation above sea level is a phenomenon without any parallel in the history of the world."[4]

British archaeologist Lewis Spence says: "The greatest mystery of all regarding the ruins of Tiahuanaco is the selection of the site. For what reasons did the prehistoric

rulers of Peru build here? The surroundings are totally unsuitable for the raising of such edifices and the tableland upon which they are placed is at once desolate and difficult of access. The snow line is contiguous and breathing at such a height is no easy matter."[5]

The Book of Mormon description of a seismic geological upheaval of major proportions during the time Christ was on the cross in Jerusalem is now being subsequently sustained by scientific indications that such an upheaval took place in ancient America.



Fallen Statue among ruins *Clair Weldon in Photo*

1—Quoted by Evan V. Shute, "Did Christ Visit America?", Saints' Herald, November 14, 1942; 2—Ibid; 3—Clements R. Markham, "A History of Peru," pp. 17, 20; 4—Ibid., pp. 18—19; 5—Lewis Spence, "Myths of Mexico and Peru," p. 60

SEISMIC PHENOMENA

Questionn 49 — *3 Nephi 4:62 mentions "dreadful groanings" and "tumultuous noises" as accompanying the great upheaval. Please explain.*

Answer — There was no science of seismology in 1830. Few people knew of the uncanny phenomena which accompanied major earthquakes. The Book of Mormon gives us these phenomena (unknown at that time) and in proper sequence, because they were described by eyewitnesses. Joseph Smith simply translated the ancient account.

E. J. Houston says: "After the actual quaking of the earth, the most wonderful and impressive thing is the great variety of sounds and noises."[1]

> Seismologist Henri Fabre says: "Earthquakes are often preceded by subterranean noises, announcing the catastrophe to come. First there was the dull rumble that reminds one of distant thunder, swelling in volume, then diminishing, then swelling again, as if some storm were beginning to break far beneath the earth's surface. At this sound, so full of mysterious menace, everyone falls silent, mute with fear, and every face turns pale. Warned by their instincts, the very animals are seized with alarm; dogs howl with terror, and the plowhorse appears to brace himself by planting his hoofs farther apart; meanwhile the noise increases and one seems to hear a long line of wagons, heavily laden with old iron, rumbling over a hollow roadway of brass, while a battery of cannon is discharged.."[2]

"And the rocks were rent in twain . . . insomuch that they were found . . . in seams and in cracks, upon all the face of the land" (3 Nephi 4:15). We have seen some of these great seismic cracks in Guatemala. One of these cracks is reported to be 2,000 feet deep with trees growing in the bottom of it.

"And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen, could feel the vapor of darkness" (3 Nephi 4:18). Unknown in 1830 was the fact that major earthquakes can release vast quantities of gases from the interior of the earth, which cause immediate darkness. These gases are heavy and you can "feel the vapors of darkness." (See "Other Sheep," by Roy Weldon, pp. 60–61.)

"And there could be no light, because of the darkness; neither could there be fire kindled with their fine and exceeding dry wood, so that there could not be any light at all" (3Nephi 4:19). It is now a known seismological fact that these gases do not support combustion, and a fire cannot be built in their presence. Joseph Smith could not have known these scientific facts in 1830. The account in the Book of Mormon was written by an ancient eyewitness.

The Aztecs had a great dread of what they called the "black night." They feared this "black night" might occur again at the end of one of their centuries.

Josiah E. Hickman takes note:

> Just at the close of the 'Black Sun' the god of Nahuas came to them, says Sahagun.
>
> Some native tribes speak of a sun that was extinguished for three or four days; others say for many days.
>
> At the end of their fifty-two-year cycle the Aztecs started the fires in their temples. The fires had been allowed to die out. They had an awesome fear that with the dawning of the new century they would not be able to start the fires. When the fires were started, the event was celebrated with great rejoicing. This ceremony is apparently dated back to the three days and nights of darkness when no fires could be kindled even with their fine and exceedingly dry wood.[3]

H. H. Bancroft says:

> "The Mexicans were much troubled and distressed by an eclipse of the sun . . . This was the occasion of a general panic, women weeping aloud, and men howling and shouting." (Ed. note – Whence this terror of darkness but the three days of darkness following the upheaval in A.D. 34?)[4]

Adolph Bandelier tells of the visit of a glorious being who descends out of the sky. He even made high places level; plains were broken up and made into great heights; springs burst forth and rocks were rent. In fact, the whole topography of the land was changed.[5]

Immanuel Velikovsky collected traditions from American Indian tribes to substantiate a new theory of astronomy. Many of them appear to have direct relationship to the Nephite record's mention of three days of darkness. Velikovsky says:

> In the Mexican annals it is stated that the world was deprived of light and the sun did not appear for a fourfold night. In a prolonged day or night, time could not be measured by the usual means at the disposal of the ancients.
>
> The Peruvians have a tradition that the sun did not appear for five days, and during this period the earth changed its profile, and the sea fell upon the land.[6]

This darkness is referred to by Kingsborough, Sahagun, Landa, Cogolludo and others (see Velikovsky, p. 67). We strongly recommend Velikovsky's book for further study of the three days of darkness in America as well as its extension to the Eastern Hemisphere.

How could Joseph Smith have known of the phenomena accompanying major earthquakes before there was a science of seismology, unless the Book of Mormon is what it claims to be and is giving us a genuine, eyewitness account of a great earthquake that occurred in ancient America?

"And it came to pass that there was a voice heard among all the inhabitants of the earth upon all the face of this land, crying Wo, wo, wo unto this people . . . except they shall repent" (3 Nephi 4:26). It appears that the Book of Mormon account of the great upheaval is the record of one unbelievable claim after another with remarkable corroboration. (Bible

claims also fall into this pattern.) Concerning the voice heard throughout the entire land, we quote from Bancroft about what the Aztecs said concerning their god, Quetzalcoatl: "Quetzalcoatl used to have a crier, and the people afar off and scattered, and the people of Anahuac a hundred leagues distant, heard and understood at once whatever the said Quetzalcoatl commanded."[7]

1—E. J. Houston, "The Atmosphere," Chapter 24; 2—Henri Fabre, "The Earth is Ours"; 3—Josiah E. Hickman, "The Romance of the Book of Mormon," p. 201; 4—H. H. Bancroft, "Native Races," Vol. 3, p. 110; 5—Adolph Bandelier, "American Anthropologist," Vol. 1, p. 203 (1904); 6—Immanuel Velikovsky, "Worlds in Collision," pp. 46, 61; 7—H. H. Bancroft, "Native Races," Vol. 3, p. 241

ACCOUNT OF EARLY EARTHQUAKE

Question 50 — *F. Nunez de la Vega, Bishop of Chiapas, described an early earthquake. Could not Joseph Smith have copied from this early writing?*

Answer — There is no evidence that Joseph Smith ever saw the writings of Bishop F. Nunez de la Vega. But even if he did, he would only have learned that there had been an earthquake in the year 1638, wherein the people fled from their houses and lived in the fields. This little news item of an isolated earthquake is insignificant when compared to the detailed scientific account of a great upheaval given in the Book of Mormon.

QUETZALCOATL — JESUS CHRIST?

Question 51 — *Do you claim that Quetzalcoatl was Jesus Christ?*

Answer — The Book of Mormon (3 Nephi 5) is the only written history of antiquity which describes the visit of Jesus Christ to the ancient Americans. This account was written by eyewitnesses and speaks of three days of darkness preceding his visit. Sahagun says that "just at the close of the 'black sun' the god of the Nahuas came to them."[1]

Since we know that Jesus Christ did visit ancient America, any personage of history who meets that description holds a special place in our thinking. Quetzalcoatl does meet these requirements.

Dr. Alfonso Caso, dean of Mexican archaeologists, says, "Quetzalcoatl is a very ancient god" and, he adds, "We do not know his name."[2] Quetzalcoatl, then, was not his original name. His name could have been Jesus Christ.

Francis A. McNutt says: "The identity of Quetzalcoatl remains an unsolved mystery. So numerous and striking were the analogies to Christian teachings presented by the Mexican beliefs and ritual, that the conviction has obtained among many that this mysterious person was none other than a Christian priest or bishop."[3]

The early Catholics in Mexico theorized that Saint Thomas had come to America. The Catholics now reject this theory. The Catholic Encyclopedia now states: "The peoples of ancient Mexico preserved a series of traditions which may be classed as Biblical and Christian; the Biblical traditions are undoubtedly the remnants of the religious beliefs of the first races who migrated to these shores . . . The opinion of ancient writers that Quetzalcoatl was Saint Thomas is now universally rejected, and the most probable explanation is that he was an Icelandic or Norse priest of the tenth or eleventh century." (Subject: "Quetzalcoatl")

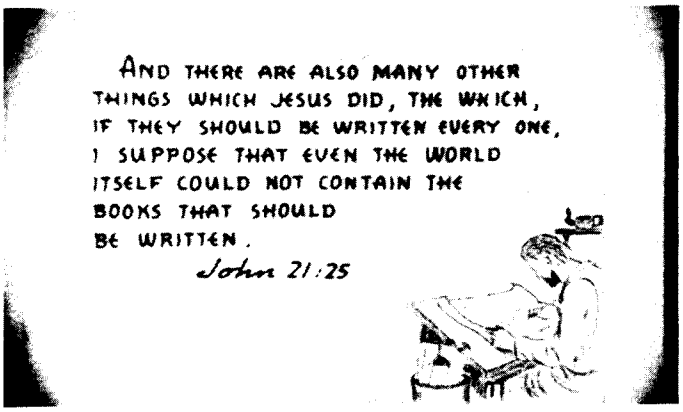
"And he was clothed in a white robe" (3 Nephi 5:9—10). The Book of Mormon claims Jesus Christ was dressed in a white robe when he appeared to the people. Daniel G. Brinton of the University of Pennsylvania, after years of research on American Indian traditions, says of Quetzalcoatl: "Like all the dawn heroes, he, too, was represented as of white complexion, clothed in long white robes, with a full and flowing beard."[4]

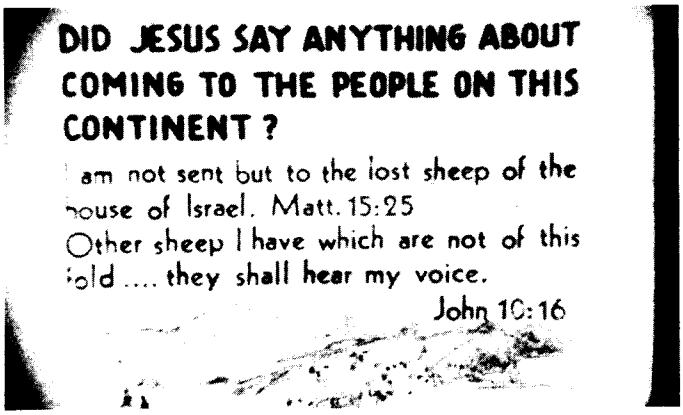
"And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet" (3 Nephi 5:15). The Spanish priests were puzzled by the firm belief of the Indians in the resurrection. Garcilaso de la Vega says: "The Incas also believed in a universal resurrection . . . How the Incas received the doctrine of the resurrection of the body, which is an article of the faith, I cannot tell."[5]

Christ Descending as described in the Book of Mormon; John 10:16; John 21:25

In an article in the "Saints' Herald" (November 14, 1942), Dr. Evan V. Shute says that there is more traditional and archaeological evidence to support Christ's appearance in America than there is to support his corresponding appearance in Palestine. In a recent broadcast, the Moscow radio commented that if Jesus Christ had really been an historical person, some of the Roman historians would have mentioned him.

There was a golden age of peace and prosperity following the visit of Jesus Christ to ancient America (4 Nephi 1:9—21). John Hubert Cornyn says: "All legends, traditions and chronicles agree that during the administration of Quetzalcoatl was the wonder age of the Toltecs. To this glorious period in the history of the Indian races, the poets of succeeding centuries looked back with inexpressible longing and regret mingled with hope."[6]


AND THERE ARE ALSO MANY OTHER
THINGS WHICH JESUS DID, THE WHICH,
IF THEY SHOULD BE WRITTEN EVERY ONE,
I SUPPOSE THAT EVEN THE WORLD
ITSELF COULD NOT CONTAIN THE
BOOKS THAT SHOULD
BE WRITTEN.
John 21:25


DID JESUS SAY ANYTHING ABOUT
COMING TO THE PEOPLE ON THIS
CONTINENT ?
am not sent but to the lost sheep of the
house of Israel. Matt. 15:25
Other sheep I have which are not of this
fold .... they shall hear my voice.
John 10:16

1—Quoted by Josiah E. Hickman, "The Romance of the Book of Mormon," p. 201; 2—Alfonso Caso, "The Aztecs, People of the Sun," p. 25, (1958); 3—Francis A. McNutt, "Hernando Cortez and the Conquest of Mexico," pp. 55—56; 4—Daniel G. Brinton, "Myths of the New World," p. 172; 5—Garcilaso de la Vega, "The Royal Commentaries of the Incas," pp. 126—128; 6—John Hubert Cornyn, "Song of Quetzalcoatl," pp. 44, 45

DATE OF CHRIST'S VISIT

Question 52 — *How can you be sure of the dates when Christ visited ancient America?*

Answer — The "golden age" in ancient America occurred in the first four centuries of the Christian era, according to the Book of Mormon.

Dr. Melvin Fowler, Professor of Anthropology at the University of Wisconsin (Milwaukee), has published tables of the Carbon—14 dating of the ruins in Central America. According to this dating, the florescent period of the "golden age" commenced in A.D. 57 and the disintegration started in A.D. 373 (See "Archaeology and the Book of Mormon," University Bulletin, Vol. 7, No. 2, March, 1955).

The disintegration and destruction of the Nephite empire and burial of the records occurs in the fourth century, A.D. 327 to 420, according to the Book of Mormon. In addition to Dr. Fowler's Carbon—14 tables dating the signs of disintegration as commencing in A.D. 373, we quote Athol Joyce: "Not the least peculiar feature of the early phase of Maya culture is the extraordinary abruptness which marked its close. In the fourth century A.D. within the space of comparatively few years, the old sites were deserted by the population and left to be swallowed up by the jungle."[1]

It should be noted that since Joyce wrote his book (1927) there has developed evidence of Mesoamerican cultures continuing on into a new "Classic" period reaching into the ninth century A.D.

1—Athol Joyce, "Maya and Mexican Art," pp. 4—5, (1927)

WHEAT

Question 53 — *The Book of Mormon mentions both wheat and barley. It is a known fact that wheat and barley were never found upon either of these western continents until imported by Europeans in modern times. Please explain.*

Answer — In Miles Poindexter's "The Ayar Incas," Volume II, page 51, there is a picture of the headdress of one of the Incas containing a stalk of wheat. Mr. Poindexter says: "Compare the golden wheat ear which crowns the Inca's scepter. Wheat and barley were unknown in Peru. Whence came the conception?"

Barley was grown in the ancient Indus area when the Jaredites came to America in 2200 B.C. The Book of Mormon record states that they took seeds of every kind with them, which would have included barley. (See "New Light on the Most Ancient East" by V. G. Childe, p. 176.)

Apparently some plants and even domesticated animals (including the horse) did not survive after the destruction of the cultured, civilized Nephites. The crude and less industrious Lamanites could have been the cause of the extinction of some forms of botanical life.

The above stated possibility appears enhanced by the words of the compiler, Mormon, (Helaman 2:13—14), describing existing conditions in A.D. 380.

MONGOLOID ORIGIN

Question 54 — *Scientists have shown that the Indians are Mongoloids, having come to America via the Bering Strait region. How do they fit into the Book of Mormon story?*

Answer — The Book of Mormon does not purport to be a detailed history of all the ancient inhabitants of the Western Hemisphere. It speaks of several tribes who emigrated to America and landed, apparently, somewhere in the area from Mexico to Peru.

This does not preclude the possibility of other tribes emigrating here to settle in the north or elsewhere. The Book of Mormon gives only the history of the tribes who mingled in their own portion of the "promised land." It is not true that science has shown all the Indians to be of Mongoloid origin. One of the puzzling differences between American Indians and the Mongoloids is the high incidence of the blood type "O" and the low incidence of the blood type "A" among the American Indians, while "O" and "A" types are nearly equal frequency among the Mongoloids.

CAUCASIAN RACE

Question 55 — *Do not the scientists agree that the American Indian is of Mongoloid origin?*

Answer — A Harvard anthropologist, Dr. E. A. Hooton, in his studies in southwest U. S. anthropometry, reports that his studies disclosed a race which duplicated one of the Near East. Dr. Hooton says: "The theory of the originally and perpetually Mongoloid character of the American population is difficult to accept in view of the decidedly non-Mongoloid character of the stratigraphically early types."[1]

Dr. Hooton states further: "It is of considerable interest to ponder the fact that intentional artifical deformation of the skull in a people with hooked, beaky noses is associated with

the development of high civilization in two widely separated areas, the Near East and the Western Cordillera of the Americas. It is intriguing to note that cranial deformation is conspicuous by its absence in northeastern Asia."[2]

A. Hyatt Verrill, in his book "The Real Americans," states that most authorities agree, or have in the past agreed, that the Indians came from Asia via the Bering Strait but "even if we admit this ancestry for some northwestern and Pacific coast Indians and a few in Canada, there are many established facts to prove that the ancestors of most American Indians did not arrive by that route." He says if they did and brought no domestic animals or plants with them, how do the authorities explain the "fact that some American Indians had reached a fairly high state of culture, ages before the tentative date of immigrations from northeastern Asia? . . . Arguments based upon skull structure, so-called long-headed or round-headed men, as proof of the Bering Sea theory, must be discarded; among many tribes (of the present day) both skull types occur . . . I have a photograph of three brothers belonging to an Indian tribe in Central America, one of whom is typically long-headed, another typically round-headed, and the third an intermediate type." Mr. Verrill says that remains of ancient Americans well advanced in culture date much farther back than the oldest human remains found in Alaska.

"Earnest Hooton . . . in describing a series of Maya skulls, remarks that . . . cranial deformation is found in the Near East and in the western parts of the New World, but is absent among Asiatics, describable as Mongoloids . . . "[3]

Thor Heyerdahl states: "Caucasian mummies have been found in Peru . . . It can be safely said that nothing discovered in the Paracas caves argues against the hypothesis that a foreign or Caucasian-like (white) race entered into the culture complex of pre-Inca Peru, and that this race was comparatively tall in stature, with a narrow face, and hair in varying shades of brown, fine in texture, and occasionally wavy. They (the mummies) confirm what was indicated by the Inca memories and pre-Inca pottery heads; that a non-Mongoloid and Caucasian-like element seems to have been present in the early local era."[4]

Blonde mummy found in Peru. Greg Wight in picture. Photo by Charles R. Hield.

The Book of Mormon claims to be a history of the peoples with which it is concerned and no more; that is, a colony from the Tower of Babel about 2200 B.C. and a Hebrew colony around 600 B.C. Antediluvian peoples in America before Book of Mormon times, as well as emigrations of Mongoloids or other peoples before, during, or after Book of Mormon times, which ended around 400 A.D., are outside the scope of the Book of Mormon.

Again we ask, if the people of ancient America were entirely of eastern Asiatic stock, why did the Mongoloid tribes literally migrate from the Arctic to the Tropics to reach their zenith? Also, if the Mayans came to Central America in full possession of the arts and sciences (of Eastern Mediterranean influence) how could they have come from primitive Siberian regions bringing Eastern Mediterranean cultural traits with them?

F. Martin Brown says: "One of the curious points regarding the Maya people is that there is no evidence in the area occupied by them of a culture leading up to theirs."[5]

Dr. M. Wells Jakeman said: "Equally baffling has been the mystery of the establishment of the Mayas and their civilization in such a climatically unfavorable habitat as the tropical lowlands of Central America, a region of enervating heat, excessive rainfall, and scourging diseases, exactly the sort of environment that is generally supposed to exert a retarding rather than a stimulating influence on a people and culture."[6]

MONGOLOID AND OTHER BLOOD IN THE INDIANS

Neither Ixtlilxochitl, early Aztec native prince and writer, nor the Book of Mormon purports to cover New World history before the Tower of Babel. What may have happened prior to that date is not the concern of the Book of Mormon. It deals with events from about the time of the erection of the Tower of Babel, about 2200 B.C., to A.D. 421. Ixtlilxochitl covers a somewhat greater time span. He also began his account with the history of the people who migrated from the "Great Tower" to America, but he continues his account down to the Spanish Conquest, shortly after 1500.

Neither Ixtilxochitl nor the Book of Mormon purports to cover events over the entire Western Hemisphere. For example, it appears that neither reports on happenings in Alaska to the far north nor in Tierra del Fuego to the far south. Ixtlilxochitl's account is confined to events in central and southern Mexico and Guatemala, and the Book of Mormon story appears to have centered in the middle portion of the Western Hemisphere.

Neither Ixtlilxochitl nor the Book of Mormon claims to deal with all people who entered the New World in ancient times. Neither purports to explain and account for all the ancestry of all of the peoples found in the New World when the Europeans came here in the sixteenth century. Neither seeks to explain the ancestry of all those people who are referred to collectively as the "American Indians." It is clear that some of the ancestors of some of those people entered the New World from northeastern Asia by way of the Bering Strait. They left a trail of primitive artifacts behind them as proof. Others may have come by island-hopping from the south Pacific. We are not concerned with such cases, for they are outside the scope of both Ixtlilxochitl and the Book of Mormon. Reputable anthropologists maintain that there was a heavy influx of Orientals and other types after A.D. 400. The Book of Mormon closes around the year 420.

1—E. A. Hooton, "The Indians of Pecos Pueblo," p. 363, (1931) Yale Univ. Press; 2—E. A. Hooton, "The Maya and Their Neighbors," pp. 277, 280; 3—Quoted from "The Rise and Fall of Maya Civilization" by J. Eric S. Thompson, p. 40; 4—Quoted from Milton R. Hunter, "Archaeology and the Book of Mormon," p. 238; 5—F. Martin Brown, "America's Yesterday," p. 116; 6—M. Wells Jakeman, "The Origins and History of the Mayas," pp. 11—12

THE SMITHSONIAN INSTITUTION

Question 56 — *Has the Smithsonian Institution been critical of the Book of Mormon?*

Answer – It appears to be common knowledge among anti-Book of Mormon writers that the Smithsonian Institution is the place to go to get pronouncements unfavorable to the Book of Mormon.[1]

In his book "Mormon Claims Examined",* Larry S. Jonas leans heavily on the Smithsonian Institution to discredit the Book of Mormon. Mr. Jonas wrote a letter, August 14, 1959, to the Smithsonian Institution asking questions relative to Book of Mormon claims. The Smithsonian Institution answer is as follows:

SMITHSONIAN INSTITUTION
Bureau of American Ethnology
Washington 25, D.C.

September 2, 1959

Mr. Larry Jonas
2326 N. E. 42nd Avenue
Portland 13, Oregon

Dear Mr. Jonas:

To take your questions of August 14 in order:

1. No present reputable scientific ethnologists or archaeologists "hold that any part of the Indians may have come from Jewish descent."

2. All reputable archaeological work, recent and other, detracts from "the Jewish origin theory."

3. There is no known family resemblance between Hebrew or Egyptian or any other language of western Asia, Europe, and Africa, on the one hand, and any aboriginal New World language.

4. There is no evidence that any Indians used smelted iron or steel tools in pre-Columbian times. Some Eskimos made tools by hammering out meteorites, but this did not involve smelting iron ores. There is much evidence that American Indians did not know how to smelt iron.

5. The elephant, horse, cattle, sheep, swine, and goats were not present in the New World in 1492. Mammoths and horses did not become extinct in North America until after man had arrived via Bering Straits (and were hunted by early Indians,) but had been extinct thousands of years when Europeans arrived.

The enclosed statements include bibliographies which are recommended for further study of the problem.

Very truly yours,

William C. Sturtevant
Acting Director

After receiving the above letter from the Smithsonian Institution, Mr. Jonas wrote them again as follows:

September 10, 1959

Mr. William C. Sturtevant
Bureau of American Ethnology
Smithsonian Institution
Washington 25, D.C.

Dear Mr. Sturtevant:

You understood correctly that the questions of my letter of August 14th were aimed at an understanding of the historic accuracy of the Book of Mormon. Your letter of September 2nd was very valuable to me. I wish to thank you for your prompt reply. Your letter brings up other questions in my mind which are also in the scope of your bureau.

1. If the Indians had no iron or steel, how do you explain the great amount of detailed stone carving which they did on their temples, etc.?

2. If the Indians had no ties with the Jewish people or with Europe, how do you explain their use of the symbol of the cross?

3. How do you explain their eating of a loaf made in the shape of a human which has some similarity to the "Lord's Supper"?

4. The Indians have a story of the virgin birth of their god-man, Quetzalcoatl. How do you explain this?

5. White bearded men appear in Indian art and story. I am under the impression that no Indians have been either white or bearded. If they had no contact with Europe, how do you explain this?

6. The rite of baptism is similar to a ceremony held by the Indians. How do you explain this?

7. How do you explain the fact that the Indians have stories of some of their ancestors who came by boat after the confusion of tongues in a distant land?

My sources of information for these questions are Bancroft's "Native Races" and Lord Kingsborough's "Antiquities of Mexico." What is your opinion of these?

Very truly yours,

Larry Jonas

The Smithsonian Institution replied to Mr. Jonas' second letter as follows:

SMITHSONIAN INSTITUTION
Bureau of American Ethnology
Washington 25, D.C.

October 8, 1959

Mr. Larry Jonas
2326 N. E. 42nd Avenue
Portland 13, Oregon

Dear Mr. Jonas:

1. Indian stone carving was done with stone tools – just as a considerable amount of such work was done in the Old World before the invention of metal tools. While such work is laborious, remarkable productions are possible, given enough time and skill.

2. The cross is a simple symbol, easily invented. It was not particularly common among Indians – at least not in forms close to the European ones. Simple crossing lines can of course be interpreted as crosses, but there is no reason to suppose that these have not been independently invented over and over again. What is characteristic of Christianity is the meaning attached to the cross symbol, and this did not occur among Indians before Columbus.

3. Eating of "loaves" of various shapes occurs all over the world. The specific interpretation of the Christian wafer is something else again, and this was not known to pre-Columbian Indians.

4. Virgin birth stories also are not especially complex, and there is no reason to suppose all such stories are historically related.

5. Indians in general are not as white nor bearded as are Europeans. Albinism does occur, and there are variations in skin color. Sparse beards also sometimes occur. Experience has shown that it is exceedingly risky to take myths for historical fact.

6, 7. These are similarly answered.

Both Bancroft and Kingsborough are very much out of date. A great deal has been learned about Indians since. Kingsborough's reproductions of native manuscripts and

sculptures are still useful, but his theory of the origin of the Indians was eccentric and unjustified even at the time he wrote, and is now completely discredited. Bancroft's "Native Races" is still sometimes used for the documents and information he collected, but he was never relied on for interpretations. Neither of these works are the place to start to find what is known about Indians; both are only useful for researchers aware of the current state of knowledge and hence able to use the works critically.

The enclosed article on the "Lost Ten Tribes of Israel" is from our "Handbook of American Indians North of Mexico" (out of print). If the Handbook is available to you in Portland, I suggest you read also the article on "Popular Fallacies" which may be found in volume 2. Also enclosed are bibliographies on the American Indian, Middle America, and the origin of the American Indian. If any of these were sent to you in my first letter, perhaps you can pass them on to another interested individual.

Very truly yours,

William C. Sturtevant

When Mr. Jonas' book came to our notice we wrote the following letter to twelve of the leading universities and scientific institutions of the United States.

Route 5
Warrensburg, Missouri
February 8, 1962

Museum of Natural History
New York City, New York

Dear Sir:

I am a member of an amateur archeological society and would appreciate your opinion on the following questions.

1. Is the present state of scientific information such that archeologists have arrived at any final conclusions as to the possibility of European, Caucasoid or Eastern Mediterranean cultural contact, influence or intermarriage with the Mongoloid-type inhabitants of ancient America (mummies in Peru reported as having fine, light non-Mongoloid-type hair, etc.)?

2. Captain Mallery in his book, "Lost America" (1951) claims he has found evidence of iron smelting furnaces in American archeological sites. A large tool manufacturing company is making similar claims. Is the case against ancient American civilizations possessing iron or steel tools regarded as conclusive?

3. Are archeologists agreed that all the cultures of ancient Middle and Andean America were of indigenous origin? If not, what alternative theories are suggested?

4. What is the present state of knowledge of present and past Indian languages, and have linguistic authorities accumulated sufficient information for conclusions about possible relationships to Asiatic, Eastern Mediterranean or European tongues, modern or ancient?

5. Beginning with the Spanish Padres there have been numerous references by different writers to Latin-type Indian crosses, virgin-born, white-skinned culture heroes, circumcision, baptism, and Lord's supper-type native rites. Is the present state of scientific information of such nature as to give any conclusive answer as to the origin of the above mentioned traditions and rites and if so, what is the answer?

Will greatly appreciate your comments on the above.

Very sincerely,

Roy Weldon

Mr. Jonas thinks that the Smithsonian Institution's negative certainties about Book of Mormon claims is conclusive. This is not borne out by the answers received to the above letter.

The Museum of the American Indian, Heye Foundation of New York, answered as follows:

MUSEUM OF THE AMERICAN INDIAN
HEYE FOUNDATION
Broadway at 155th Street
New York 32, N. Y.

February 21, 1962

Mr. Roy Weldon
Route 5
Warrensburg, Missouri

Dear Mr. Weldon:

In reply to your letter of February 9th I am pleased to refer you to the titles listed below which go specifically into the questions you raise. They attempt to answer them, but I am sorry to advise that none of the five questions has been conclusively answered as yet. There is simply not enough known to enable us to feel that we have settled every possible alternative.

I trust that you will find these of interest to you. I believe most will be readily available, either in your local library, or through our Museum Shop. They do present the most recent comments on the subject with which I am familiar.

Very truly yours,

Frederick J. Dockstader
Director

The answer from the University of Pennsylvania is a further indication that the Smithsonian Institution's pronouncements on Book of Mormon claims are not fully objective or conclusive:

THE UNIVERSITY MUSEUM
University of Pennsylvania
Thirty-Third and Spruce Streets
Philadelphia 4, Pennsylvania

February 17, 1962

Mr. Roy Weldon
Route 5
Warrensburg, Missouri

Dear Mr. Weldon:

Your inquiry of February 8 has been referred to me. There is no Supreme Court handing down decisions which could be followed in answering your queries, and I am not especially competent in all the fields you cover.

I should think the answers to your No. 1 must be no; the answer to No. 2 would be yes, apart from some use of natural iron – or at least I think so. There is not complete agreement that American high cultures were entirely indigenous in origin. Theories of transpacific contacts appear to be more likely than others. I believe the Mormons postulate a transatlantic crossing, and they are investigating their belief with archaeology.

Your question No. 4 is too comprehensive for answer, and so is No. 5. My comment would be that you must do a vast amount of reading and draw your own conclusions on such generalized questions. You will find that archaeologists and linguists are very busy seeking out facts and analyzing them. As the frames of reference expand, as in your questions, they are venturing into the realm of probabilities, opinion and even guessing. The final answers are for the future.

Faithfully yours,

Linton Satterthwaite
Curator, American Section

The answer from the American Museum of Natural History further illustrates the fact that the present state of information does not warrant final answers:

THE AMERICAN MUSEUM OF NATURAL HISTORY
Central Park West at 79th Street
New York 24, New York

February 16, 1962

Mr. Roy Weldon
Route 5
Warrensburg, Missouri

Dear Mr. Weldon:

I think you will understand that it is really impossible for me to completely answer all of the questions you have asked in your letter.

1) No final conclusions on European–American mixtures.

2) Archaeologists are not agreed on indigenous origin of American high cultures. Most common alternative – transpacific contacts.

3) No conclusions on language.

4) Some of these things may be due to transpacific contacts but generally speaking we do not know.

Gordon F. Ekholm

We do not know why the Smithsonian Institution appears to be prejudiced, dogmatic, conclusive and unobjective when questioned relative to the Book of Mormon. One of their circulars sent out with material on the Book of Mormon says: "The American Indians belong to the same racial stock as the peoples of Eastern Asia – the Mongoloid – *and there can be no doubt that they originated there.*"[2]

There are a number of reputable ethnologists who strongly differ with the above. Thor Heyerdahl's book "Indians of the Pacific" shows illustrated pages of fair and reddish hair among primitive Indians and Polynesians and other pages showing blood types being different from that of Mongoloids.

Dr. Alfred M. Tozzer of Harvard University is far from dogmatic on the origin of the Indian and the ancient civilizations of Middle America. Dr. Tozzer, writing in 1936, says of prehistory in Middle America:

> Twenty-five years ago Americanists were very confident that they knew a great deal about the arrival of man upon this continent and his subsequent history here. Then, fifteen years ago this confidence began to be shaken, until today the charlatans of archaeology (and what a host of them there is!) seem to be the only ones who feel at all confident that any of our large archaeological questions have been definitely settled . .
>
> With over eight hundred known archaeological sites in the Maya area, in less than a dozen of these have careful and extensive excavations been made. In no case at those few places where investigations have been carried on, has more than the smallest fraction of the area been excavated . .
>
> Three pre-Columbian Maya manuscripts managed to escape the fanatic zeal of the Spaniards. A literature is a rare hand-maiden for American archaeology. But these codices are singularly disappointing, so far as history is concerned. There are tables of eclipses and planetary sequences of interest to astronomers, there are divinatory devices, but so far as we know at present, no texts touching either history or biography.
>
> The hieroglyphic inscriptions present the same lack of documentary material bearing on the life of the past other than dates and astronomical data. That the undeciphered material in the inscriptions may prove to be historical is a wish father of the thought.
>
> The numerous pictorial representations in the bas-reliefs on temple walls, on columns and on lintels, in the fresco paintings–how much do these aid us in the field of history? Priest and acolyte, sacrifice and penance, religious rites are there in abundance, but of actual history–again disappointment . . .
>
> It is the larger historical perspective on the prehistory of Hispanic America that archaeology has failed to reveal. Our knowledge of details is often very great. We know pieces of the whole historical picture, but our failure to know how these pieces are to be fitted together is in contrast to the wealth of facts. With several hundreds of decipherable dates, a hundred or more lunar calendars, tables of eclipses and of the planets, hundreds of ruined buildings and thousands of smaller objects, many of us feel far from satisfied that there is at present any clear picture of the story of the Mayas.[3]

Clark Wissler, another noted scientist, says that the ancient civilization of Mexico still intrigues the learned world. As yet no satisfactory explanation of its origin is forthcoming.[4]

Arturo Cesar Castillo, archeologist of Mexico, says that every day the new discoveries made by Mexican and American archeologists overthrow whole sets of theories and occasionally change historical concepts previously held.

Robert R. Judd says: "Since the time John L. Stephens told of his remarkable journeys among the Mayan ruins in Central America, explorers and archeologists have floundered in a mire of speculation."[5] Mr. Judd rejects the Mongoloid theory as applicable to the Mayas and says of their architecture: "There is much similarity in the more conspicuous works of the Egyptians, the early Greeks, the pre-Incas and the Mayas of Central America . . . all the early races whose descendants occupied the continent of America state that their earliest ancestors came in boats across water from land toward the rising sun or the East."

The Smithsonian Institution in their answer to Mr. Jonas concerning the Book of Mormon says: "The Indians belong to the same racial stock as the people of eastern Asia–the Mongoloid *AND THERE CAN BE NO DOUBT THAT THEY ORIGINATED THERE.*" (Italics by author).

It appears that no other American scientific institution or archeologist is as prejudiced and close-minded on the origin of the American Indians.

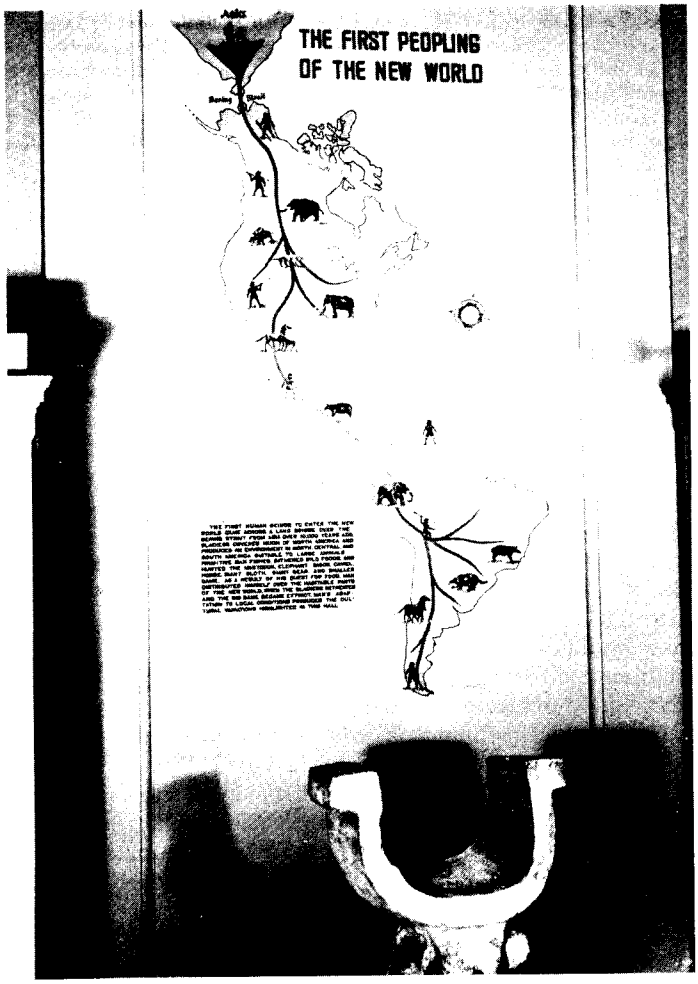
THE NEW WORLD ARCHAEOLOGICAL FOUNDATION

Several wealthy Utah Mormons raised the money for a five year program of archaeological research in Mexico with the announced purpose of finding final, conclusive evidence of the authenticity of the Book of Mormon Their brochure quoted below is mute evidence that other American archaeologists are objectively disposed towards the Book of Mormon.

> The New World Archaeological Foundation is being incorporated under the laws of California, for the purpose of archaeological research on the earliest high civilizations of the Western Hemisphere. It is a non-profit organization formed by a group of Americans who will constitute its Board of Directors. The Foundation will conduct explorations and excavations on a major scale in Mexico and Central America, utilizing the talents of world-famed scholars and scientists under the direction of the Board of Directors and the Officers of the Foundation.

Four notable archeologists of America have given full cooperation to the Foundation. These men are:

> ALFRED V. KIDDER, PH.D.
> Director of Archaeology of the Carnegie Institution of Washington, D.C. for twenty years last past, now retired.
>
> GORDON WILLEY, Ph.D.
> Professor of Mexican Archaeology, Harvard University.
>
> PEDRO ARMILLAS, PH.D.
> Archaeologist
> Mexico City, Mexico
>
> GORDON F. EKHOLM, PH.D.
> Archaeologist, American Museum of Natural History, New York City, N.Y.



Picture of peopling of New World — Courtesy of Smithsonian Institution.

The Foundation's brochure says:

> The Foundation is not an undertaking of the Church of Jesus Christ of Latter Day Saints. As possessors of and believers in the Book of Mormon, many Mormons have a keen interest in the great civilizations of ancient America. Because of this special interest several of the organizers and officers of the Foundation happen to be members of the Church of Jesus Christ of Latter Day Saints. However, the work of the Foundation will be that of truth seeking and fact finding. The facts will speak for themselves through the official publications of the Foundation. Arguing from the discovered facts will be outside of the scope of Foundation activities.
>
> Why is there a need for the New World Archaeological Foundation? Many large and important archaeological sites, including numerous buried cities, are known to exist in southern Mexico and Guatemala. These ancient cities in the area of special interest have never been excavated and are not now being excavated. Existing organizations have no funds with which to carry on such diggings. And yet, to quote Dr. Alfred V. Kidder, "The region has all the earmarks of being the most important archaeological zone in the entire New World. It appears to hold the keys that will unlock the door to the origin enigmas. The locale in question is rich from the archaeological point of view."
>
> It is the opinion of those organizers of the Foundation who are Mormons that the program of the Foundation will sustain the truth of the Book of Mormon.

1—See "True Archeological Data Versus the Book of Mormon", by Arthur Budvarson; "Mormon Claims Examined", by Larry S. Jonas; "The Book of Mormon, True or False", by Arthur Budvarson, etc.; *—"Mormon Claims Examined," by Larry S. Jonas, Baker Book House, Grand Rapids, Michigan, 1961. Quotations used by permission.; 2—Brochure on "Origin of the American Indians," (Smithsonian Institution, Wash., D.C.); 3—Alfred M. Tozzer, "Prehistory in Middle America," Hispanic American Historical Review, Vol. 17, No. 2, May, 1937, pp. 153—156, 159; 4—From Brochure on English Translation of Sahagun, "A History of Ancient Mexico," Fisk University Press, Nashville, Tenn.; 5—Robert R. Stacy Judd, A.I.A. "Archeology in Mexico Today"

WEIGHT OF PLATES

Question 57 — *Could gold plates with hieroglypic writing equal to seven hundred pages of printed matter, like the Book of Mormon, be carried by one man?*

Answer — Hyde estimated their weight at two hundred pounds and ridicules the story that Joseph Smith carried them two miles and at the same time outran assailants enroute. (from "Mormonism", Hyde, pp. 552–553). Evidently the weight of the plates was considerable. The eight witnesses saw and "hefted" them. Joseph Smith was a strong, athletic young man, and aroused by the stress and excitement of peril, he could well have exceeded the limits of ordinary accomplishment. Yet we must remember how far Moroni carried them in his retreat from watchful pursuers. The estimate of two hundred pounds is an evident exaggeration.

Biblical precedents for great physical powers reduce Joseph Smith's carrying of the plates two miles to a small matter. The exploits of David are considerable. "When God was with the Israelites in battle, one Hebrew chased fifty Canaanites. Why limit Joseph Smith if God was with him?"[1]

JOSEPH SMITH ON THE PLATES

He wrote: "These records were engraved on plates which had the appearance of gold, each plate was six inches wide and eight inches long and not quite as thick as common tin . . . The volume was near six inches in thickness, a part of which was sealed." Martin Harris, Parley Pratt, Oliver Cowdery, and David Whitmer give various estimates as to the size of the book of plates.[2] (Joseph Smith in a letter to John Wentworth, editor of the Chicago Democrat, March 1, 1842.)

It is charged that the plates as described by Joseph Smith

could not possibly have contained the more than seven-hundred pages of English in the translated Book of Mormon. (See M. T. Lamb, "The Golden Bible," pp. 245–250).

This argument is readily refuted. On one sheet of paper, eight by seven inches, a Hebrew translation of fourteen pages of the American text of the Book of Mormon was written in the modern, square Hebrew letters in common use. On a corresponding basis the entire text of the Book of Mormon, as American readers have it, could be written in Hebrew on 40 and 3/7 pages–21 plates in all.

In a second calculation, made by the Hebrew scholar, Mr. Will Miller, seven pages of the English text of the Book of Mormon were written as one page of the "old Phoenician" or Israelitic characters, which were known to Lehi and his contemporaries. This proves that even if these larger characters were used, the entire book could have been written or engraved on 80 and 6/7 pages–41 plates in all.The two above mentioned estimates are given in Sjodahl, "An Introduction to the Study of the Book of Mormon," pp. 38, 42. According to Mormon, he wrote in reformed Egyptian because it required less space than the reform Hebrew (Mormon 4:98–100).

"The plates were not pure gold . . . The plates of Nephi were made of 'ore',. . . possibly a copper alloy and must have been considerably lighter in weight than pure gold--certainly this would make them harder."[3]

Curiously, the Bible has been criticized on the basis that the gold work described in Exodus 25:17 and 37:6 was too heavy to handle without the aid of machinery.[4]

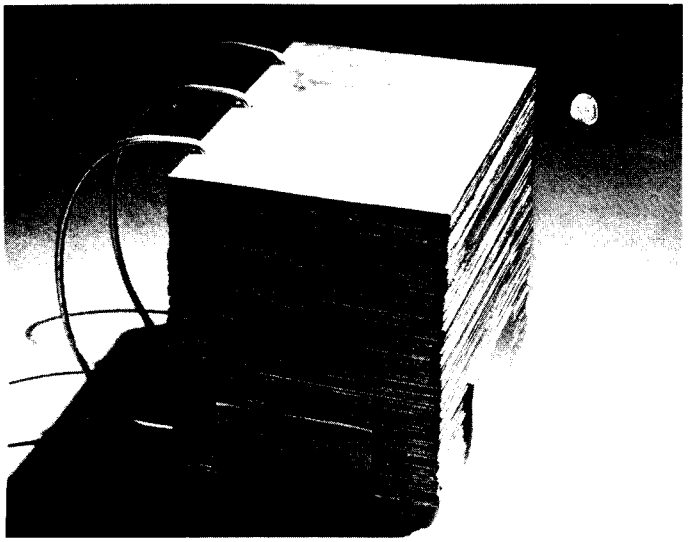
GOLD PLATES

Harold I. Velt states:

> The question has at times been asked, "Could gold plates covered with demotic writing equal to the contents of more than seven hundred pages of printed matter be carried by one man?"

Of interest is the following from the "Geography of Commerce for Canadians," by Professor George A. Cornish of the University of Toronto:

> "GOLD – As this metal resists successfully the action of air, water, sulphur, and ordinary chemicals, time cannot tarnish its surface: of seven thousand years, flashes forth with undimmed glory, for gold is one of the most indestructible of the earth's materials. So malleable is this precious metal that a piece much smaller than the head of a pin can be hammered into a sheet large enough to cover a good-sized room. So thin are such sheets that if the Encyclopaedia Britannica, consisting of twenty-four volumes of one thousand pages each were printed on gold leaves it would take one hundred sets bound together to make a book one inch in thickness. So ductile is gold that two pounds can be drawn into a fine wire long enough to encircle the earth at the equator."
>
> From the above we gather that 2,400,000 pages like those the Encyclopaedia Britannica could be printed as a book of gold not thicker than one inch, providing the leaves were as thin as they could be made."[5]



Picture of Plates as described by Joseph Smith and the Three Witnesses.

1—B. H. Roberts, "New Witnesses For God", Vol. 3, p. 1909; 2—See J. M. Sjodahl, "An Introduction to the Study of the Book of Mormon", p. 38; 3—J. M. Sjodahl, "An Introduction to the Study of the Book of Mormon," p. 43; 4—ibid, pp. 45—46; 5—Harold I. Velt, "Saints Herald," April 26, 1947

CAMPBELL'S CRITICISMS

Question 58 – *The Book of Mormon treats of religious controversies current in New York in 1830. Does not this indicate it is a nineteenth century production?*

Answer – Within months after publication of the Book of Mormon, Alexander Campbell took extensive note of what has been called the Book of Mormon's propensity for reflecting in detail the religious concerns of the American frontier. Campbell pointed out that every major theological issue of the frontier was covered in the Book of Mormon, including infant baptism, ordination and ministerial authority, the Trinity, regeneration, the fall of man, the atonement, transubstantiation, fasting, penance, church government, religious experience, the general resurrection, eternal punishment, and even the burning questions of Freemasonry, republican government, and the rights of man.

Campbell thought that since the Book of Mormon dealt with western New York religious controversies extant in the early 1800's it must have been a fraudulent concoction of Joseph Smith. Let us now note how much more general these concerns have been through the centuries, especially in the cultures of prehistoric America.

INFANT BAPTISM

Mormon spoke strongly against infant baptism in the fourth century after Christ (Moroni 8:4–10). Despite Mormon's preaching, the practice evidently continued until the arrival of the Spaniards. Bernardino de Sahagun described the Aztec baptism of infants. H. H. Bancroft takes note as follows:

> The midwife baptizes the newly born child by dipping it in water and saying, "Enter my son into the water, let it wash thee; let it cleanse the . . . from all the evil thou hast carried with thee from the beginning of the world."[1]

It should be noted that the pre-Columbian Aztec ritual includes the concept of original sin associated with the fall of Adam. Reference to the original sin of Adam is in Mormon's denunciation of infant baptism (see Moroni 8:9). Where did the Aztecs get this rite and concept if not from practices and beliefs described historically in the Book of Mormon?

ORDINATION AND MINISTERIAL AUTHORITY

Luther Spence, British anthropologist, writes of the Acagchemen Indians: "There appeared unto them they knew not whence one called Attagen . . . Attagen chose out certain of the elders and to these he gave power . . . to each his power and gift and to his successor forever." [2]

Mrs. Orley Ford says that the Inca in Peru was both king and high priest and had authority to elevate others to priestly office.[3]

Luther Spence says: "Quetzalcoatl was founder of the Aztec priesthood and instituted their religion. His high priest

always bore his name."[4]

H. H. Bancroft says: "The Aztec priesthood was headed by two high priests—one in charge of secular matters, the other in charge of religious affairs."[5]

The Popol Vuh, outstanding native Indian book of the New World, first published in English in 1950, tells of three Maya Quiche princes who returned to the land of their forefathers for an investiture of authority:

> Certainly they crossed the sea when they came there to the East, when they went to receive the investiture of the kingdom. And this was the name of the Lord, King of the East, where they went. When they arrived before Lord Nacxit* ... the only supreme judge of all the kingdoms, he gave them the insignia of the kingdom and all its distinctive symbols.[6]

Could these three princes have been the Wise Men who came to Bethlehem?

THE LAYING ON OF HANDS

Alexander Campbell does not mention the laying on of hands, but the Book of Mormon mentions it in ordination, as well as in healing the sick, and other ordinances: "And now it came to pass that ... Alma ... ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church" (Alma 4:1). (See also Mormon 4:87; Alma 16:16, 17; and 3 Nephi 8:70.)

T. A. Willard says of Itzamna, the Itza counterpart of the Aztec Quetzalcoatl: "He could cure the sick by the laying on of hands, and he possessed the power of reviving the dead. He is said to have come in his magic skill from across the waters."[7]

H. H. Bancroft says of Zamna: "Zamna ... is said to have been a great ruler, the Son of God, and who cured diseases, raised the dead, and pronounced oracles ... He was represented in the form of a hand, whose touch was sufficient to restore health."[8]

In the National Museum of Anthropology in Mexico City, there is a mural of the prehistoric inhabitants of Teotihuacan picturing their healing arts. In addition to various herbs, etc., there is a picture of a man with both hands placed upon the head of another person. The writer has this scene on a colored slide.

Detail of mural at ruins of Teotihuacan, Mexico, depicting healing arts including placing hands on head of other person.

THE TRINITY

Alexander Campbell's next so-called frontier controversial doctrine, which he thought pointed to the Book of Mormon being a nineteenth century production, revolves around the Trinity. The word "Trinity" is not in the Book of Mormon, but belief in the Father, Son, and Holy Ghost is very much in evidence.

P. DeRoo quotes Bernardino de Sahagun, who is regarded as the most trustworthy recorder of Aztec traditions and beliefs:

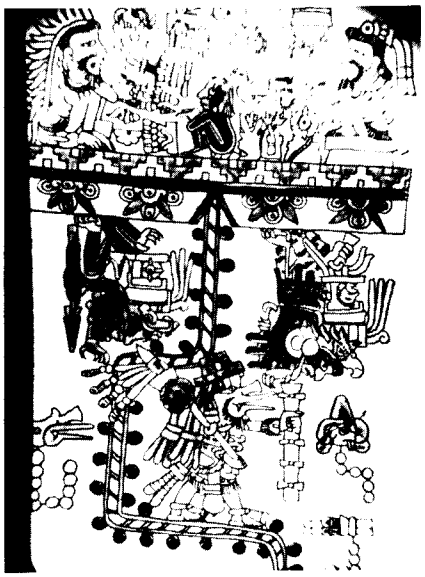
> The natives of Campeche assured the Spanish missionaries that their religious teacher, Quetzalcoatl, had given them ... a triangular stone as an illustration of the blessed Trinity, with which mystery they were well acquainted, says Sahagun, and in whose name they were baptized.[9]

(In relation to this, see 3 Nephi 5:25.)

A paper published by the Museum of the American Indian, Heye Foundation, says:

> ... close parallel with Christian doctrines of the Maya Lord's story of the father Icoma, who created all things and his son Bacab, born of a maiden and the Holy Ghost they called Echuac ... This story had been definitely regarded as influenced by Christian teachings, but the original circumstances seem to refute this conclusion and to support the position of the Mayan Lord that they were ancient traditions taught their sons by the Mayan Lords through generations.[10]

In support of this opinion that the triune idea of the Godhead was pre-Hispanic, there is an Aztec pictograph (Lord Kingsborough's "Antiquities of Mexico"), definitely pre-Hispanic, which pictures the Aztec conception of heaven; three persons are in the pictograph.



Some writers have regarded the prominence of the number three in Maya architecture (doorways - divisions) as possibly representative of the Godhead.

REGENERATION AND BAPTISM

Concerning the existence of baptism for a new birth and regeneration, University of Pennsylvania anthropologist Daniel G. Brinton wrote:

> ... the Romanist missionaries discovered among various nations a rite of baptism of appalling similarity to their own, connected with the imposing of a name, done avowedly for the purpose of freeing from inherent sin, believed to produce a regeneration of the spiritual nature, nay in more than one instance called by an indigenous word signifying "to be born again." Such a rite was of immemorial antiquity among the Cherokees, Aztecs, Mayas, and Peruvians.[11]

When an ancient Peruvian had laid bare his guilt by confession, he bathed himself in a neighboring river and repeated this formula: "O thou river, receive the sins I have this day confessed unto the sun, carry them down to the sea,

and let them never more reappear."

THE FALL OF MAN

The Garden of Eden and fall of man are noted throughout the Book of Mormon, as in Alma 9:30. If the Book of Mormon is a genuine historical record, then this concept also should be in evidence in pre-Columbian America.

Paul M. Hanson quotes Lord Kingsborough and Luther Spence: "The interpreter of Codex Vaticanus A thought the knowledge among the Indians of the fall of man had been communicated by the devil."[12] (The quotation refers to Ixtnextli, the Aztec "Eve" who was cast out of an earthly paradise with her husband for plucking forbidden roses.)

THE ATONEMENT–TRANSUBSTANTIATION

Edward Tylor says:

> There was a singular rite observed by the Aztecs which they called the Teoqualo, that is, "the eating of the God." A figure of one of their Gods was made in dough, and after certain ceremonies they made a pretense of killing it, and dividing it into morsels, which were eaten by the votaries as a kind of sacred food.[13]

William Prescott says of the same rite: "After consecration by the priests, it was distributed among the people, who as they ate it, showed signs of humiliation and sorrow, declaring it was the flesh of their deity."[14]

Christ established the Lord's Supper among the Nephites, declaring that the bread represented his body (3 Nephi 8:28–40). Doubt of the historicity of this event imposes upon one the necessity of postulating an alternative for the origin of rites resembling the Lord's Supper among the Incas, Mayas, and Aztecs.

FASTING

Mr. Campbell thought that the Book of Mormon's emphasis on fasting reflected frontier religious feeling and therefore, among other things, betrayed its local, contemporary authorship. One may well wonder what Campbell would have thought of the findings of scholars since he wrote his book.

A. Hyatt Verrill wrote:

> Among our North American Indians a man usually becomes a shaman or medicine man by fasting, prayer, and seeing a vision. Somewhat similar is the method followed by the Tegualas and Tupitowalis of Central America. When a man of these tribes thinks he should become a medicine man he goes alone into the jungle and fasts alone for several days.[15]

The Book of Mormon concept of fasting, prayer, and prophecy has apparently persisted through the centuries in various forms, as have other vestigial fragments of Christian beliefs and practices.

The Book of Alma contains these words:

> Behold, I have fasted and prayed many days, that I might know these things of myself. (Alma 3:79)
>
> For they were men of a sound understanding, and they had searched the scriptures diligently, that they might know the word of God. But this is not all: they had given themselves to much prayer, and fasting, therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority, even as with the power and authority of God. (Alma 12:4, 5)

The story of Hiawatha included fasting. Hopi Chief Andrew Hermequiafewa says: "The Hopi lives and protects his land by worshiping, by praying, by fasting."[16]

The native Quiche Indian book, Popol Vuh, states that the original brothers, who led their ancestors to America, fasted (page 183).

PENANCE

In his "North Americans of Antiquity", Short says that Quetzalcoatl "endured penance in a neighboring mountain, not for its effects upon himself but as an example to others" (page 268).

Thomas Stuart Ferguson, in his "One Fold and One Shepherd," quotes responsible authorities on penance in ancient Mexico (page 153).

THE GENERAL RESURRECTION

Book of Mormon history reaches its highest tide as Jesus Christ descends out of the sky in the presence of "a great multitude." After introducing himself as the "light and the life of the world," he invited them to:

> Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

> And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet.
>
> And this they did do, going forth one by one, until they had all gone forth, and did see with their eyes, and did feel with their hands, and did know of a surety, and did bear record, that it was he, of whom it was written by the prophets, should come. (3 Nephi 5:14–16)

This dramatic claim of the Book of Mormon brings us squarely up against a crucial question. How could such an event, plus preachings of the Nephite prophets about the resurrection, escape making a monumental impression on the traditions and beliefs of the ancient Americans?

Aztec tradition (see "The Gods of Mexico", Luther Spence, etc.) says Quetzalcoatl was resurrected. Kathleen Romoli writes of the Chibcha (Colombia) counterpart of Quetzalcoatl:

> He preached of the resurrection of the body and the last judgement, of the afterlife and the immortality of the soul . . . The children of Bachue said that Bochica lived with them fourteen centuries before the conquistadores, whose coming he foretold . . . The Spaniards believed he was Bartholomew.[17]

(For Christ's prophecy of the coming of the Europeans, see 3 Nephi 9:54, 65 and Mormon 2:49.)

Some early Spanish writers present in Peru at the time of the conquest took note of a resurrection belief in Peru. Garcilaso de la Vega wrote:

> The Incas also believed in a universal resurrection, not for glory or punishment, but for a renewal of this temporal life: . . . the souls must rise out of their tombs with all that belonged to their bodies . . .
>
> How and through what tradition the Incas received the doctrine of the resurrection of the body, which is an article of faith, I cannot tell, nor is it for a soldier like myself to inquire. I believe that it can never be known with certainty until the most high God is pleased to reveal it. I can affirm with truth that they hold that belief. [18]

Daniel Brinton says: "The Quechuas expected the return of Viracocha (Quetzalcoatl) not merely as an earthly ruler to govern their nation, but as a god, who by his divine power would call the dead to life."[19]

A sample North American resurrection tradition (Choctaw) is as follows:

> The present world will be consumed by a general conflagration, after which it will be reformed pleasanter than it is now, and that they the spirits of the dead will return to the bones in the bone mounds, flesh will knit together their loose joints, and they shall again inhabit their ancient territory. [20]

Again and again we are confronted with a question: If Campbell was right in concluding that Joseph Smith produced a false history of ancient America whose doctrinal affirmations evolved out of the frontier religious environment of Western New York, then what better alternative than the Book of Mormon account is there for the origin of all these religious beliefs present in pre-Columbian America?

REPUBLICAN GOVERNMENT – RIGHTS OF MAN

Professor Frederick Starr, University of Chicago, says of ancient forms of government among the Indians: "There was nothing but democracies in North America when discovered."[21]

The Book of Mormon tells of a democratic stewardship system which provided abundantly for all:

> And again, Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly, he should impart more abundantly; and he that had but little, but little should be required; and to him that had not should be given." (Mosiah 9:60–61)

After Christ's visit to them the Nephites had a golden age:

> And they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift; And surely there could not be a happier people among all the people who had been created by the hand of God. (4 Nephi 1:4, 19)

It appears that the Nephite golden age has left its ma upon the social, economic and tribal system of every Indi tribe in the New World, being well shown by the Chavin a Inca systems in Peru.

O. F. Cook of Yale, member of the National Geograph Expedition to Peru in 1915 described the Inca system as th most complete form of social organization for adequate providing for the needs of its people that we have on record.[22]

Other writers are eloquent in praise of the Inca system. Si Clement Markham said:

> In many respects Peru, under the Incas, resembled the Utopia of Sir Thomas Moore . . . Under the Inca system all who could work were obliged to work, all lived in comfort and there were ample provisions for the aged, for young children and the sick, for every family had a right to everything necessary for the nourishment and well-being of its members from the common market, without payment.[23]

Perhaps Alexander Campbell is to be excused for suggestin in 1832 that the Book of Mormon's position on democrac and the right of man reflected a nineteenth century frontie author of the Book of Mormon – information offered he was not available to him. Since Campbell's criticisms we no have abundant evidence to substantiate the Book of Mormon accounts. Time has invalidated Alexander Campbell an validated Joseph Smith on every item in Alexander Campbell list of frontier religious controversies.

Other items such as eternal punishment, the incarnatio prophets and prophecy can also be decisively dealt with a existing characteristics of Pre-Hispanic cultures and the religious beliefs.

1—H. H. Bancroft, "Native Races", Vol. 3, p. 371; *Lord Nacxit is th Quiche term for Quetzalcoatl; 2—Luther Spence, "Myths and Legend of the North American Indians", p. 350; 3—Mrs. Orley Ford, "In th High Andes"; 4—Luther Spence, "The Gods of Mexico", p. 130; 5—H H. Bancroft, "Native Races", Vol. 3, p. 371; 6—"Popol Vuh", p. 20 7—T. A. Willard, "The Lost Empire of the Itzaes and Mayas", p. 39 8—H. H. Bancroft, "Native Races", Vol. 3, pp. 464—465; 9—P. DeRo "History of America Before Columbus", p. 372; 10—"Indian Notes an Monographs", Vol. IX, FF, pp. 21—225. (Heye Indian Foundatio New York, N. Y.); 11—Daniel G. Brinton, "Myths of the New World" pp. 147—150; 12—Paul M. Hanson, "Jesus Christ Among the Ancien Americans", p. 174, (1945); 13—Edward Tylor, "Anahuac", p. 27 14—William Prescott, "Conquest of Mexico", Vol. 3, p. 368; 15—A. H Verrill, "The American Indian", p. 124; 16—Hopi Chief, "The Hop Way of Life is the Way of Peace", p. 6; 17—Kathleen Romol "Colombia: Gateway to South America", pp. 62, 63; 18—Garcilaso d la Vega, "The Royal Commentaries of the Incas", Vol. 1, pp. 126—12 19—Daniel G. Brinton, "American Hero Myths", pp. 199, 20 20—Daniel G. Brinton, "Myths of the New World", p. 30 21—Frederick Starr, "Some First Steps in Human Progress", pp 235—238; 22—O. F. Cook, "National Geographic", May 191 23—Clement Markham, "The Incas of Peru", pp. 34, 35.

MULTIPLE AUTHORSHIP

Question 59 – *How can you prove that the Book of Mormon is of multiple authorship?*

Answer – One needs only to study the synchronisms in the Book of Mormon to satisfy himself on this point. The words "restoration" and "restored," as synonyms for "resurrection," are used numerous times by the prophet Alma (chapter 19, especially), but are not so used by the other prophets whom Mormon quotes.

The word "consecrate" as a synonym for "ordain" is used fifteen times in the book, but is limited to writings between 2 Nephi 41:42 and Alma 10:103.

The Book of Mormon uses two words or synonyms for "descendants"; "seed" 141 times; "fruit of thy loins" 21 times. Indicating multiple authorship is the fact that all

twenty-one instances of the use of the idiom "fruit of thy loins" are limited to a prophecy Nephi is quoting from Joseph. Nephi does not use the term in any of his own direct statements, but used "seed."

Franklin S. Harris, Jr. notes:

> Alma contains 675 words which are found in no other book, many of them many-syllabled. Mosiah used 559 words that are not used in the first 133 pages of the Book of Mormon preceding it, and of these 203 are used in no other part of the book. The introduction of new words is maintained at a high rate; the last book of Moroni is next highest in the number of new words introduced. A comparison of the words ending in "eth" shows that the books of First and Second Nephi contain six times as many as any other book. First and Second Nephi are also strong in words ending in "ing" and "ly". Ether and Moroni have almost no words using these suffixes.[1]

Moyle Q. Rice, who wrote his master's thesis at the University of Nebraska on the language and style of the Book of Mormon, says: "Stylistic differences in the work are quite easily detected . . . Marked differences in the style of the various authors, in vocabulary, in sentence structure, and in literary background can also be noted."[2]

1--Franklin S. Harris, Jr., "The Book of Mormon Message and Evidences."; 2--Moyle Q. Rice, Master's Thesis, Manuscript on deposit, University of Nebraska.

PHRASEOLOGY OF JOSEPH SMITH?

Question 60 – *Was the Book of Mormon written in the phraseology of Joseph Smith?*

Answer – There are two theories regarding the composing of the Book of Mormon--the conceptual theory (phraseology that of Joseph Smith) and the visual theory (Joseph Smith read the words furnished him by the "interpreters").

This writer (R. W.) favors the visual theory for the following reasons.

For whatever it may be worth I am now offering my own theory accompanied by the result of original linguistic research to substantiate. I call it the Nephi theory, because the basis for it is found in the writings of Nephi. It is my position that the claims and contents of the Book of Mormon itself contain the most clear-cut origin theory of the Book of Mormon.

Nephi wrote instructions for Joseph Smith:

> Wherefore when thou hast *read* the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not *read*, until I shall see fit in mine own wisdom, to reveal all things unto the children of men. 2 Nephi 11:144. (Italics by R. W.)

Isaiah 29:16–26 (Inspired Version) uses the word "read" ten times in reference to Joseph Smith bringing forth the Book of Mormon. Book of Mormon descriptions of the "interpreters" indicate that it was a reading instrument. Mosiah 12:18 states: "And now he translated them (Jaredite records) by the means of those two stones which were fastened unto the two rims of a bow."

Ammon, in describing the use of the interpreters by Mosiah, says:

> Now Ammon said unto him, I can assuredly tell thee, O king, of a man that can translate the records; for he has wherewith that he can *look*, and translate all records that are of ancient date: and it is a gift from God.
>
> And the things are called interpreters; and no man can *look in them*, except he be commanded, lest he should *look* for that he ought not, and he should perish.
>
> And whosoever is commanded to *look* in them, the same is called *seer*. (Mosiah 5:72–74) (Italics by R. W.)

The Doctrine and Covenants confirms the Book of Mormon in that the interpreters were a reading instrument, and translation was visual--by sight.

Doctrine and Covenants 2:5 states: "And when thou deliveredst up that which God had given thee *sight and power to translate . . .* "

If we take the Book of Mormon at face value, it appears Joseph Smith read the words which the interpreters furnished him. If this is true, two evident facts should ensue. The composition should be that of the original writers which Joseph read, and should show affinity with Hebraic composition rather than with Joseph Smith's personal composition. I submit sample results of linguistic analysis involving over 10,000 individual notations and over three hundred literary phrases, idioms, and peculiarities of the Book of Mormon.

ANALYSIS FINDINGS

The word "durst" is used thirty-four times in the Book of Mormon in lieu of "dared" (I Nephi 1:54--"They durst not utter against him"). This usage is not in the Doctrine and Covenants sections received through Joseph Smith's prophetic composition.

The phrases "I Nephi," "I Jacob" and "I Moroni," occur 158 times in the Book of Mormon. Although Joseph Smith's name is repeated ninety-nine times in the 110 sections of the Doctrine and Covenants composed by him, there is no "I, Joseph Smith."

"In fine," used in the Book of Mormon sixteen times, is not in the Doctrine and Covenants.

Book of Mormon	Doctrine and Covenants (Sections received through Joseph Smith, Jr.
"wrath" in lieu of "anger"-24	not used
"consecrate" in lieu of "ordain"-15	not used
"restoration" for "resurrection"-19	not used
"Great Spirit"-18	not used
"of my proceedings"-16	not used
"choice, above all other lands"-12	not used
"whit"-7	not used
"as the Lord liveth"-9	used once-8:1. .(Section received through Urim and Thummim)
"more part," "more history part"-28	not used
"Holy One of Israel"-39	not used
"moreover"-15	not used
"exceeding" (fair, etc.)-26	not used
"abominable church"-14	not used
"sword of justice"-7	not used

Doctrine and Covenants	Book of Mormon
"everlasting covenant"-12	not used, but "covenant," used 118 times
"two-edged sword"-5	not used, but "sword" used 155 times
"the seventy"-14	not used
"wheat and tares"-11	not used
"blood of this generation"-3	not used, but "blood" used 110 times
"high council"-59	not used
"councilor"-19	not used
"presidency"-97	not used
"preside"-27	not used
"baptism for the dead"-14	not used
"keys of the kingdom"-50	not used
"and lo," "Lo,"-36	not used
"white to harvest"-12	not used
"even so" (chapter endings)-49	not used
"Son of Man"-17	not used
"lamb slain"-12	not used, but "lamb of God" used 70 times

"voice of mercy," "justice"-16	not used, but "voice" used 200 times
"bosom of the Father"-11	not used
"ye are little children"-4	not used, but "children" used 350 times
"planted in your inheritance"-11	not used
"church of the Firstborn"-8	not used

There are some 10,000 Hebraisms in the Book of Mormon foreign to Joseph Smith's composition. I cite a few of these which are an addition to those in Question 21.

One Hebrew scholar, in reading part of the Book of Mormon, remarked:

> The Book of Mormon reads as though it had been translated from the Hebrew into English. The word "and" occurs as about 3.5 per cent of the words in Joseph Smith's prose, but the Book of Mormon has about 6 per cent, where many of the sentences begin with "and", but this is very seldom the case in Joseph Smith's own prose. The Old Testament contains also about 6 per cent "and." The Hebrews were an "and" loving people.

HEBRAIC PLURAL NOWNS

Much of the following information on plural nouns and cognate nouns is drawn from T. W. Brookbanks, "Hebrew Idioms and Analogies in the Book of Mormon," Improvement Era, January to December, 1914.

Genesis 4:10 - "bloods"
2 Nephi 1:25 - "bloodsheds"
Genesis 13:3 - "journeys"
Jacob 3:8 - "condescensions"
Psalms 94:1 - "salvations"
Alma 11:29 - "deceivings"
Psalms 9:6 - "destructions"
1 Nephi 5:225 - "destructions"
Mormon 1:20 - "magics, witchcrafts"

Many more could be quoted. T. W. Brookbanks wrote: "Plurals instead of singulars are used to express an intense sense of the idea being expressed by Hebraic writers."

COGNATE NOUNS

Hebraic-style "cognate nouns" are words which are identical or similar to another word in the same sentence (often the verb). Here are examples from the Bible and the Book of Mormon:

1 Kings 9:19 – "The desire of Solomon which he desired"
1 Nephi 1:60 – "I have dreamed a dream."
Daniel 8:2 – "I saw in a vision and it came to pass when I saw . . . "
3 Nephi 9:95 – "work a work"
Luke 22:15 – "with desire I have desired . . . "
1 Nephi 3:140 – "yoketh them with a yoke of iron"
1 Nephi 5:35 – "written . . . a writing'
1 Nephi 1:57 – "curse . . . with a curse"

Elbert A. Smith says: "The Book of Mormon was a divine revelation, and Joseph Smith's ability to translate it was a divine gift. He did not study it out, or work out any alphabet or attempt to get at its meaning by the ordinary mental processes of study in an attempt to interpret from one language to another." [1]

1—Elbert A. Smith, "Joseph Smith as a Translator," "Saints Herald," June 4, 1913.

LITERARY IMPERFECTIONS

Question 61 – *If the Book of Mormon is inspired of God, why would one of its writers admit that "I have written to the best of my knowledge"?*

Answer – Roy H. Lanier criticizes a phrase in Jacob 5:42 which reads: "I conclude this record, declaring that I have written according to the best of my knowledge." He also criticized this verse: "Condemn me not because of mine imperfection; neither my father, because of his imperfection; neither them who have written before him" (Mormon 4:97).

Mr. Lanier says, "Can you conceive of the apostle Paul admitting something he wrote might be wrong?"[1] (For the answer to this, read I Corinthians 7:6, 10, 12, 25, 40.) In I Corinthians 7:25 Paul says: "Now concerning virgins I have no commandment of the Lord: yet I give my judgment." Paul, like the Book of Mormon prophets, was not always speaking under inspiration, and sometimes used his best judgment as did Jacob.

Concerning the imperfections admitted by Mormon and Moroni, Mr. Lanier says: "But inspired men do not make mistakes in the matter which they write, for it is given them by the Holy Spirit who makes no mistakes."[2] Mr. Lanier's criticism above quoted is to be found almost word for word in Tom Paine's "Age of Reason," written against the Bible.

Tom Paine quotes Matthew, Luke, and John on the sign that was put up on the cross when Jesus was crucified.

1. Matthew says it read: "This is Jesus the King of the Jews" (Matthew 27:36).
2. Luke – "This is the King of the Jews" (luke 23:38).
3. Mark – "The King of the Jews" (Mark 15:26).
4. John – "And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews" (John 19:19).

How would Mr. Lanier answer Tom Paine, if all four of the gospel writers were not doing the same thing that Jacob was doing in the Book of Mormon––"I conclude this record, declaring that I have written according to the best of my knowledge"?

Paul freely admits that he was not always inspired, and other Biblical writers do not claim to be always writing under inspiration.

This pattern of criticizing the Book of Mormon on points and issues that are characteristic of and are to be found in the Bible also, seems interminable.

1—Roy H. Lanier, "Mormon Doctrine" (Tract), p. 7; 2—Ibid.

SHAKESPEARE

Question 62 – *Does the Book of Mormon quote from Shakespeare?*

Answer – The Book of Mormon: "Hear the words of a trembling parent, whose limbs ye must soon lay down in the cold and silent grave, from whence no traveler can return" (2 Nephi 1:28).

Shakespeare: "That undiscovered country from whose bourn no traveler returns" (Hamlet, Act III, Scene 1).

Job declared: "Let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death" (Job 10:20–21), and "When a few years are come, then I shall go the way whence I shall not return" (Job 16:22).

Fredrick Delilzach wrote a classic work on ancient oriental ideas about death and the afterlife, and a fitting title of his book was Das Land Ohne Heim Kehr, "The Land of No Return."

For the evidence that the ancient Arabs called death the "land of no return," see Hugh Nibley's "An Approach to the

Book of Mormon," pp. 239–240.

"MOULTEN"

Question 63 – *Why did Joseph Smith use the word "moulten" in Ether 1:60, when obviously the word should have been "quarry"?*

Answer – The brother of Jared made 16 small stones out of a rock. The fact that they lost their consistency and became clear like glass shows that they were melted and not quarried. As shown in question 42, the early Babylonians in Sumer and Akkad knew the art of smelting both ores and stones.

Webster's Unabridged Dictionary says the obsolete form "moult" (see "molt") meant to melt metals.

NON–ENGLISH WORDS

Question 64 – *The Book of Mormon is supposed to be a translation into English. Such words as "ziff," "cureloms," and "cumoms" puzzle me.*

Answer – There are some terms that are untranslatable, for a number of reasons. Perhaps the one language lacks a word for the concept due to lack of experience by the people with such objects or ideas, or perhaps the construction conveys a grammatical color or shade which the language of translation does not permit. The words "cureloms" and "cumoms" (Ether 4:21) evidently refer to animals used by the most ancient colony, the Jaredites, for which there were no equivalent terms in the Nephite tongue (since Moroni abridged the translation of this part of the record made by Mosiah), or in English. A similar situation exists today with regard to the French word "garage" for which there is no English equivalent. We have, therefore, simply adopted the French word. This does not mean to say that the animals referred to are necessarily unknown, though this may be the case. It means simply that there was no identifiable equivalent in the other languages for the term used. Every translator runs into this problem and frequently leaves a whole phrase in the original.

This amazing discovery proves that Man reached the New World before "fossil" animals such as this mammoth became extinct !

Photo, Courtesy of Academy of Natural Science in Philadelphia, Pa.

The same holds true for the word "ziff" (Mosiah 7:6, 11), apparently a metal familiar to the Nephites, but one for which in 1830 there was no English equivalent. It could have been an alloy unfamiliar to the English-speaking people because of their lack of experience with that particular metal.

CHANGES IN THE BOOK OF MORMON

Question 65 – *Why have so many changes been made in the Book of Mormon?*

Answer – Numerous anti-Book of Mormon writers have criticized the Book of Mormon because of alleged changes made in the various editions printed since 1830.

Roy H. Lanier says: "A comparison of the latest Salt Lake edition with the first has shown more than three thousand changes."[1]

As noted in the foreword of this book, these critics need to know about the Authorized Version of the Book of Mormon published by the Reorganized Church of Jesus Christ of Latter Day Saints with world headquarters at Independence, Missouri. The authors of this book feel under no obligation to deal with so-called changes in the Salt Lake edition of the Book of Mormon. However, in all fairness, it ought to be said that the evidence indicates Joseph Smith read off the English interpretation of the Nephite record about as fast as Oliver Cowdery could write it down, with little attention being given to paragraphing, commas, and punctuation. Most of the so-called changes the critics refer to are in the above category and are not changes at all, but merely the paragraphing and punctuating of the original manuscript, which was written down by Joseph Smith's scribes rapidly and under duress of persecution, financial straits and pressure of time, with the apparent expectation that editors and printers would furnish the necessary finishing touches which had little to do with the content or wording of the book.

It should be noted here that the original plates from which Joseph Smith translated evidently contained no paragraphing or punctuations, and that because of this Joseph Smith gave no instructions to Oliver Cowdery in regard to this type of editing. Anti-Book of Mormon writers have noted the changes in paragraphing, chaptering and punctuations between various editions and have added these all up and called them "changes" (without identifying their nature), attempting to show that the book could not have been authentic.

The fact that the Book of Mormon was translated from an ancient hieroglyphic text devoid of punctuation and paragraphing, and that editors of various editions have made changes in these areas, in no way affects the contents or wording of the book. Therefore, this is not a logical basis for criticism.

The second factor in the so-called changes made in later editions of the Book of Mormon centers around the typographical, copying and editorial changes made in Grandin's printing office in Palmyra, New York.

Roy H. Lanier quotes John H. Gilbert, "who was chief composer in the office," as saying: "What a time there used to be in straightening sentences out."[2]

After admitting that Grandin's composers took liberties in "straightening sentences out" while printing the Book of Mormon, we see little logic in criticizing Joseph Smith for his statement in a later edition: "carefully revised by the Translator."

The Preface to the second edition of the Book of Mormon, published in Kirtland, Ohio in 1837, says: "Individuals acquainted with book printing are aware of the numerous

typographical errors which always occur in manuscript editions. It is only necessary to say, that the whole has been carefully re-examined and compared with the original manuscript by Elder Joseph Smith, Jr., the Translater of the Book of Mormon, assisted by the present printer, Brother Cowdery, who formerly wrote the greatest portion of the same as dictated by Brother Smith."

In the third edition, published in Nauvoo, Illinois, in 1840, the following phrase occurs on the title page: "Carefully revised by the Translator."

The fact that the Book of Mormon was published in a country town on a hand press, assisted by persons such as Oliver Cowdery who were inexperienced in such work, and the further fact that employees at the printing establishment were unfriendly to it and may have been more interested in making it appear ridiculous than to turn out a good job, appears to account for some of the errors that appeared and, therefore, the necessity for Joseph Smith to make corrections to harmonize it with the original manuscript.

A third factor in connection with the so-called errors in the Book of Mormon centers around the very nature of the book. The Book of Mormon claims to be a translation of an ancient American sacred book comparable to the Bible. It is not the function of a translator to correct any errors or otherwise change statements being interpreted from one language to the other.

The Book of Mormon itself clearly admits the possibility of literary imperfections in it and gives the reasons why:

> And now behold, we have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in the Hebrew; but the Hebrew hath been altered by us also; and if we could have written in the Hebrew, behold, ye would have had no imperfection in our record. (Mormon 4:98–99)

Samples of Mayan hieroglyphics.

> And after the brother of Jared had beheld the finger of the Lord, because of the promise which the brother of Jared had obtained by faith, the Lord could not withhold anything from his sight; wherefore he shewed him all things, for he could no longer be kept without the vail.
>
> And it is by faith that my fathers have obtained the promise that these things should come unto their brethren through the Gentiles; therefore the Lord hath commanded me, yea, even Jesus Christ.
>
> And I said unto him, Lord, the Gentiles will mock at these things because of our weakness in writing; for Lord thou hast made us mighty in word by faith, but thou hast not made us mighty in writing;
>
> For thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them; and thou hast made us that we could write but little, because of the awkwardness of our hands. Behold, thou hast not made us mighty in writing like unto the brother of Jared, for thou madest him that the things which he wrote, were mighty even as thou art, unto the overpowering of man to read them.
>
> Thou hast also made our words powerful and great, even that we can not write them; wherefore, when we write, we behold our weakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall mock at our words.
>
> And when I had said this, the Lord spake unto me, saying, Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness; and if men come unto me, I will shew unto them their weakness. (Ether 5:21–27)

As is true of the Bible, some portions of the Book of Mormon are historical, with no specific claim of prophetic inspiration.

1—Roy H. Lanier, "Mormon Doctrine," p. 10; 2—Snowden, The Truth of Mormonism, p. 68, Quoted in Lanier's Mormon Doctrine, p. 10.

UTAH MORMON DOCTRINES

Question 66 — *Why is it that four important doctrines of Mormonism, polygamy, celestial marriage, baptism for the dead, and Adam–God worship, are not taught in the Book of Mormon?*

Answer — Although these doctrines have become part of the philosophy of the Utah Mormon Church, with world headquarters in Salt Lake City, Utah, they were never part of the original Latter Day Saint Church and do not appear in the sacred writings of the original church, and its legal successor, the Reorganized Church of Jesus Christ of Latter Day Saints, with world headquarters at Independence, Missouri.

THE GODHEAD

Question 67 — *Does not the Book of Mormon teach that Christ is both the Father and the Son, and that therefore there is only one person in the Godhead?*

Answer — The Book of Mormon nowhere states that there is but one person in the Godhead. The Nephite prophet Abinadi spoke these words:

> "Teach them that redemption cometh through Christ the Lord, who is the very eternal Father." (Mosiah 8:91)

The above statement is on a par with John 14:8–11:

> Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father; Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

ALL THINGS ARE SPIRITUAL

> "Wherefore, verily I say unto you, that all things unto me are spiritual." (Doctrine and Covenants 28:9-a)

From the above statement it is clear that we are dealing with a relationship that is spiritual, and the statement of Jesus

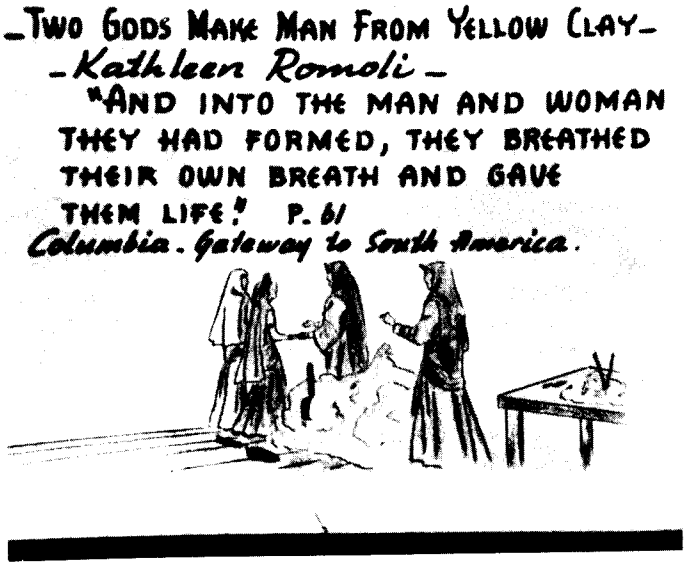
to the Nephites that "the Father and I are one" (3 Nephi 5:27) has to do with a *oneness of spirit* and not a oneness of persons. The following scriptural texts should demonstrate the above stated conclusion that "oneness in spirit" is the secret and solution to the question of persons in the Godhead. "But he that is joined unto the Lord is one Spirit" (1 Corinthians 6:17).

THEY TWAIN SHALL BE ONE FLESH

Jesus, speaking of the marriage relationship, used the following words:

> For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. (Matthew 19:5–6)

Doctrine and Covenants 38:6 informs us: "I say unto you, Be one; and if ye are not one, ye are not mine." That same book, Section 34:1-b, informs us that all who are born of the Spirit become "the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one." (See also John 17:20–21) EVIDENCES OF TWO PERSONS: "And God said, Let us make man in our image, after our likeness." (Genesis 1:26). Joseph Smith, Jr., in his vision in the woods, saw two personages.


-Two Gods Make Man From Yellow Clay-
-Kathleen Romoli-
"And into the man and woman they had formed, they breathed their own breath and gave them life!" P. 61
Columbia - Gateway to South America.

Chibcha tradition of creation (Colombia).

INCOHERENT ONE-PERSON-IN-GODHEAD TEXTS

> "But now I go unto the Father, and also to shew myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them." (3 Nephi 8:4)

If Jesus were both the Father and the Son in one composite personage, what can we make out of the above text? A similar text is in John 14:28: "I go unto the Father: for my father is greater than I." 3 Nephi 12:8 reads: "After he had ascended into heaven . . . and had gone unto the Father . . . " Texts that are senseless if there is but one person in the Godhead can be multiplied almost indifinitely.

We conclude with these poignant words of Jesus: "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabach'thani? that is to say, My God, My God, why hast thou forsaken me?" (Matthew 27:46)

If Jesus were both God the Father and the Son in one person, how could he forsake himself as he was dying on the cross?

The "one person in the Godhead" theory appears to involve us in a long series of theological inexplicables which casts a shadow over all the rest of the scriptures. If there is only one person in the Godhead, then it appears we are heavily involved in theological double talk, which raises the question of whether there may be more double talk in other areas of scriptural teaching.

The distinguished philosopher and psychologist, Eric Fromm, says: "In love the paradox occurs that two beings become one and yet remain two."[1]

1—Eric Fromm, "The Art of Loving."

CHRISTIAN IDEAS AND THE BOOK OF MORMON

Question 68 — *When were followers of Christ first called Christians?*

Answer — Acts 11:26 records: "And the disciples were called Christians first in Antioch." The first mention in the Book of Mormon of the believers in Christ in ancient America being called "christians" was about 73 B.C. (Alma 21:43–45).

The critics say: "Take your choice, which do you want to believe—the Bible or the Book of Mormon? They can't both be right."

Colossians 1:23 says: "And be not moved away from the hope of the gospel, which ye have heard *and which was preached to every creature which is under heaven;* whereof I Paul am made a minister."

Would the critics apply the scope of Acts 11:26 to all the world, including the Christians in America of which the writer of Acts had no knowledge? If so, then why not apply Paul's declaration (Colossians 1:23) to the creatures in America (scientists say men were here then). "Preached to every creature which is under heaven" is much wider in scope than the statement in Acts 11:26.

Let the dogmatic, "play-with-words" critics answer this one:

Daniel told Nebuchadnezzar: "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power and strength, and glory. *And wheresoever the children of men dwell, the beast of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all.* Thou art this head of gold" (Daniel 2:37–38).

"And wheresoever the children of men dwell." This is very specific. Would the critics have us believe Nebuchadnezzar ruled over the Mayas in Central America, the ancient Peruvians, and the Polynesians in the South Pacific, or would they rather interpret this verse logically as applying to the known world of Daniel's time?

That the author of the Book of Acts was dealing with the known world of his time is inescapably evident in the account of the day of Pentecost:

> And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
>
> And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.
>
> . . . And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans?
>
> And how hear we every man in our own tongue, wherein we were born?
>
> Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia.
>
> Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,
>
> Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. (Acts 2:4–11)